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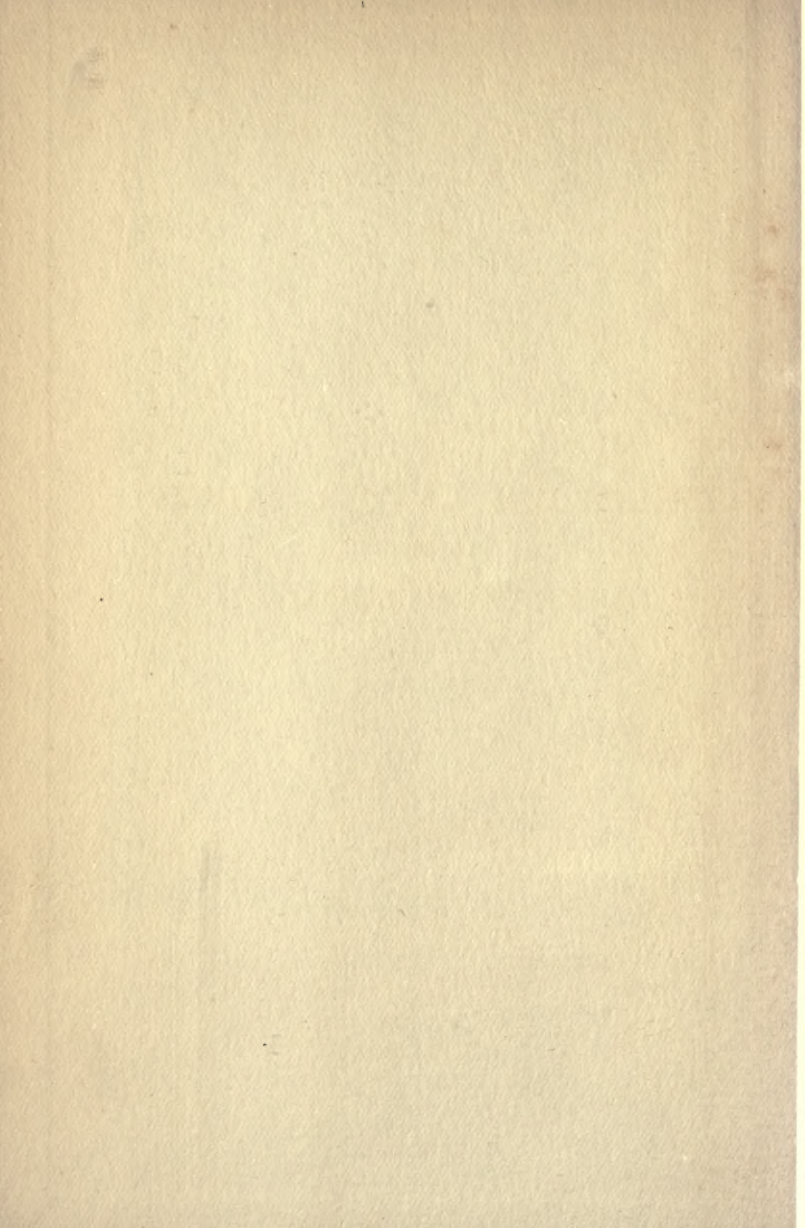
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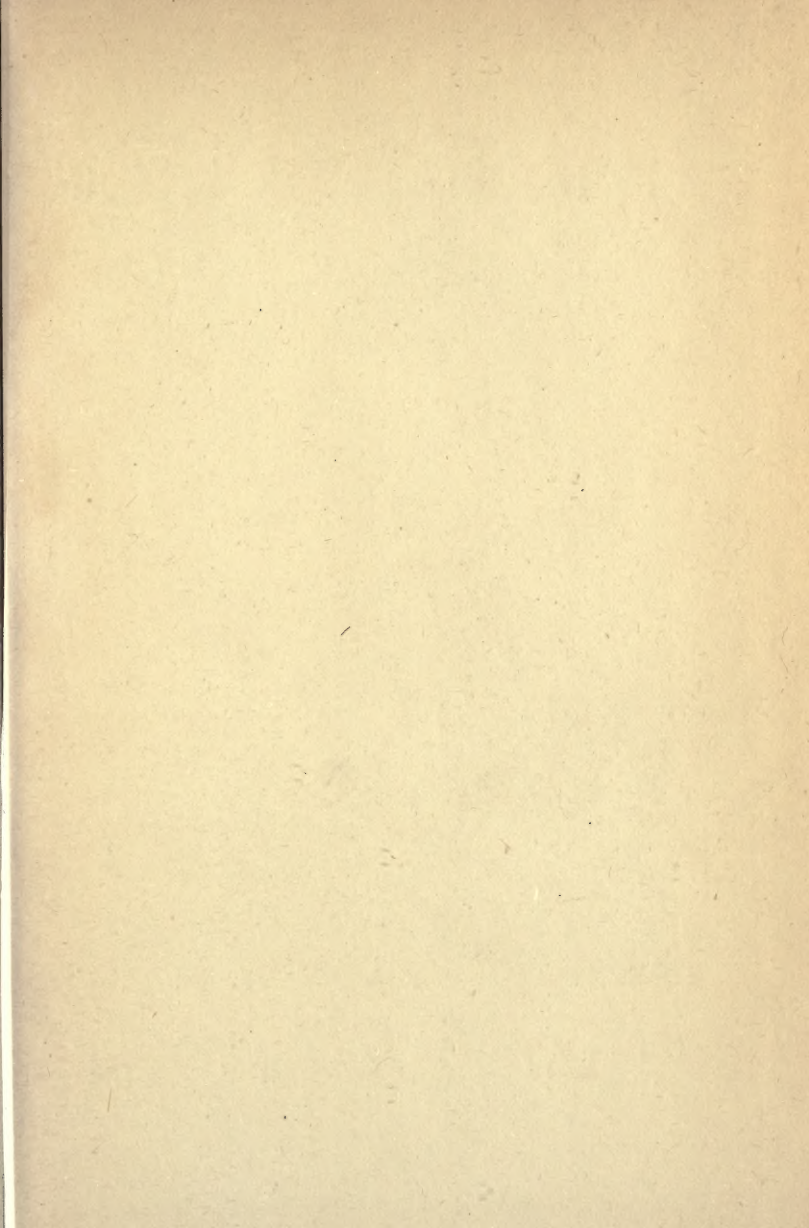
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THE BLACK LETTER SAINTS
OF THE
PRAYER BOOK

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SAINT DUNSTAN

THE
BLACK LETTER SAINTS
OF THE
PRAYER BOOK

BY
M. E. GRANGER
(MELVILLE GRAY)



Introduction by
THE RIGHT REVEREND
W. E. COLLINS
Lord Bishop of Gibraltar

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THE
BLACK LETTER SAINTS
PRAYER BOOK

M. R. CRANFORD
NEW YORK



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INTRODUCTION

A WORK by so well-known a writer as my friend M. E. Granger stands in no need of introduction to English Church people, and the only justification for my contributing a short Introduction to this book is to be found in my appreciation of the author's work in general, on the one hand, and, on the other hand, a great interest in the subject which has now been dealt with. On each of these points I will venture to say a few words.

As regards the former, we of the English Church have happily no "authorised press" to supply us with cut-and-dried information to order; nor are we restricted to such peptonised food as is held by those in authority to be suited to our mental and spiritual digestion. So far is this from being the case that the dominant note of our ecclesiastical intelligence is usually one of criticism, and the solvent of a healthy public opinion is always at work to keep authority within its proper limits. But free trade in news, as in other

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things, has its dangers as well as its advantages. The so-called fourth estate is no more exempt than the second, or the third, from the liability to mistake its true function. It over-steps its proper limits when it endeavours to manipulate public opinion instead of educating it. It falls short of those limits when it adopts an artificial journalistic standard, exalting the phenomenal at the expense of the real, and measuring the importance of every event by its capacity for providing sensational "copy." That each of these tendencies is to be found to-day few will deny who are acquainted with the facts, and we ought to feel much behoven to those who endeavour faithfully to record things as they are. The collection and diffusion of news must in the nature of the case involve a process of selection, and we must always be dependent upon those who choose and record for us so much as we are to be allowed to know of what is being said and done amongst us. Nothing could be more important than that this work of discriminating and selecting, recording and rejecting, should be carried out on right principles and with right motives; and nowhere is this more important than in matters ecclesiastical. We owe a real debt

to those who regard their work of this kind as a vocation, and carry it out with the conscientious thoroughness which a vocation at once implies and calls forth. Those who know M. E. Granger's work will not need to be told how thoroughly the writer satisfies this condition.

As regards the second point of which I have spoken above, the subject of this book is one of no small importance at the present day. Few persons who think seriously on the subject would deny that one of the weakest sides of our popular religion is the widespread though tacit restriction of the conception of the Church to the "Church militant here on earth," with all the mistaken inferences and assumptions which follow upon such a restriction. The fact is largely due to our failure to grasp the communion of saints as a reality of the spiritual life. For it is no exaggeration to say that to a very large number of Christian people the excision of this article from the Creeds would make no appreciable difference. Commemorations of saints are intended to help us to realise that even now our interests are not bounded by the grave, but that the dead in Christ belong still to us and we to them. It is true that such

commemorations have often been allowed to interfere in an arbitrary and disastrous way with the ordinary course of the daily office of the Church: so much so that a modern liturgical scholar has suggested that it might even be better to omit the black-letter days altogether (Dr. J. Wickham Legg, *Three Letters on the Proposed Revision of the Prayer Book*, Oxford, 1909, pp. 9-16). But whilst it is undoubtedly desirable that they should be marked by commemorations in the Eucharist, or the like, rather than by any break in the ordinary course of the daily office, I cannot but think that their omission would result in real and enduring loss. In our own Book of Common Prayer such commemorations are not marked by any alteration of the services of the day; but it is none the less plain, from the changes which were made at the revision in 1661, that the days were not merely retained in the Calendar as convenient secular landmarks, but were intended to be observed. Many great English Churchmen, and they by no means only of one school of thought, have made a practice of observing the black-letter days of our Calendar. Bishop Westcott habitually did so; and many will remember a remarkable

sermon in which he advocated an extended use of such commemorations. Those who have themselves endeavoured to observe such days will not need to be told of the advantages of so doing. It is true that our present Calendar stands in some need of reform: it might well be enlarged by the addition of later saints, whilst as it stands it is too pre-eminently Gallican, and it contains one actual mistake, Eunurchus for Evurcius. But the proper way to set about reforming it is to use it, and this cannot be done by persons who are not acquainted with the lives of those who are already commemorated in it. It is here that M. E. Granger's book should be useful, and I hope that its use may be abundantly blessed.

W. E. GIBRALTAR.

POGGIO PONENTE, BORDIGHERA,
ST. HILARY, 1910.

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AUTHOR'S PREFACE

SOME years ago, in response to a suggestion from the late Bishop of Chichester, I was constrained to write a manual for Convalescents, Dr. Wilberforce saying that such a book was needed in our Church, and should prove useful to clergy and people alike. Again to-day, in response to the late Archbishop Benson's suggestion, I am venturing to place in the hands of the public some short accounts of the Black Letter Saints of our Prayer Book. There is very little doubt that, as the Archbishop said, "Many of our people don't know even their names, much less anything at all about their lives." Although much of their history may be mixed up with legend, it is certain that these early Christians, amongst whom were feeble women and even children who suffered the extremest cruelty from heathen governors, and though there may be recorded many perplexing and miraculous interpositions, yet there is nothing incredible in the relation of a

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miracle at any period of the Church's history. Whether such miracles be probable is a question of fact, depending on human evidence. There is no need to be either superstitiously credulous or superstitiously unbelieving. I have, therefore, related the history of these saints as carefully as possible from existing works, pointing out what historians tell us respecting the miraculous, but shortly and concisely, with the hope that through it some may be led to a more thorough examination of the lives of those Saints whose names have been handed down to us from generation to generation, who died for the faith of Christ, and whose names are written in the Book of Life. In the headings I have chosen I have to thank "K. E. V." for many helpful thoughts. My most grateful thanks are due to the Bishop of Gibraltar, who, in the midst of his arduous and stressful life (to say nothing of the serious illness and domestic loss through which he has so lately passed), has so kindly made my work easier by writing for me some words of introduction for the work in book form. I am also deeply indebted to the Rev. H. S. Swithinbank, Vicar of Kingston Vale, who at once consented to read the proofs for me, although at the time taking his

annual holiday. In conclusion, I would acknowledge humbly my own unworthiness for the task I have undertaken, simply adding that it appeared to me that a suggestion from one so holy and so good as our beloved and saintly Archbishop must be looked upon in the light of a command.

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THE BLACK LETTER SAINTS OF THE PRAYER BOOK

JANUARY 8TH, 290.

ST. LUCIAN, PRIEST AND MARTYR.

Then called the martyrs' path to tread,
Thy tender love was round him spread;
The pain was brief, the joy is long
That Lucian knows, Thy saints among.

CONCERNING St. Lucian's history, the first of the Black Letter Saints in the calendar of the English Church, there is much uncertainty. There is, however, good reason to believe that he was a noble Roman, who accompanied St. Denys and St. Quintin on their mission to Gaul in 245, where they were sent by Fabian, Bishop of Rome. They devoted themselves to works of piety, preaching to and baptising unweariedly the pagan inhabitants. The missionaries suffered in different places, but their remains were laid by the faithful in the same tomb. In the eighth century a stately abbey was founded at Beauvais, in which the relics of the martyrs were deposited in sumptuous

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shrines. This saint must not be confounded with St. Lucian of Antioch, who was martyred at Nicomedia in 311 or 312, who was the friend of St. Jerome and a devout lover of Holy Scripture, and who founded a college at Antioch. In most of the calendars St. Lucian is mentioned only as a priest, but one of the ninth century styles him also a bishop. In the Paris Breviary he is called "the Apostle of Beauvais." He is said to have died by the axe, and his emblem is himself holding his own head cut off. There is no instance in England of a church dedicated in his name.

JANUARY 13TH, 368.

ST. HILARY, BISHOP AND CONFESSOR.

To exile for Christ's sake the bishop yielded,
But he must work for Him, though put aside:
In place of crozier then his pen he wielded,
Proclaimed the Godhead of the Crucified.

ST. HILARY was born of pagan parents at Poitiers, but he was early converted to the faith of Christ, and we are told that in behaviour he was so grave that he was more like a priest than a layman. He was one of the deepest thinkers of his age, and was one of the first to write a commentary on St. Matthew's Gospel, and his commentary on the Psalms was held in high esteem. He became Bishop of Poitiers about 350; and it is probable that he was elected to the see from the ranks of the laymen, as was often the case in the early days of the Church.

Later on, the Arian controversy arose, and then Hilary defended the divinity of our Lord, and earned the title of "the Trumpet of the Latins." He was banished from his see by the Emperor Constantius, but his clergy stood by him, and when after four years' banishment he was allowed to return, he was welcomed gladly and even triumphantly by priests and people alike. He also

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suffered much for his defence of St. Athanasius, whom he never saw in the flesh.

Legend tells us that St. Hilary married in early life, and had one daughter called Alfa, whom, by his prayers and entreaties, he prevented marrying, and caused her to consecrate her life entirely to God.

Many of his writings are unfortunately lost to us, but one has come down to us which is not very generally known—the morning hymn, “*Lucis largitor splendide.*”

He died quietly at Poitiers after a life of constant suffering for Christ’s sake, and hence his title Confessor. Three ancient churches are dedicated to him: Wallasey, Cheshire; Sprillington, Lancashire; St. Hilary, Cornwall. In St. Hilary we have a grand example of the influence and power of sanctified and cultivated intellect. His emblems are three books carried by himself, and serpents trodden down by him.

St. Martin, afterwards Bishop of Tours, who was attracted to St. Hilary by his remarkable preaching, lived for some time at Poitiers as his disciple.

JANUARY 18TH, 270.

ST. PRISCA, VIRGIN AND MARTYR.

Legend tells: A lion bold,
When the saint it did behold,
Owned her virtues manifold;
Conquered by her pureness sweet,
Did as strength her weakness greet,
Crouching gently at her feet.

Not like Prisca called to die,
Yet we have a calling high,
Members all to mortify.
We, like her, must victory gain
O'er the lion and his train,
Though that victory causes pain.

WE know very little of St. Prisca beyond her name and that she was a noble Roman maiden. Next to nothing can be said about her with any historical certainty. She is supposed to have suffered about the year 270. In an ancient martyrology her father is called a man of consular family. Legend says that she suffered at the age of thirteen, and the tortures she underwent were fearful before her agonies were finished by the sword. There is another St. Prisca, commonly called Priscilla, who, with her husband Aquila, was a companion of St. Paul (see Acts xviii. 2-18; Romans xvi. 3). St. Prisca's Church in Rome gives title to

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a cardinal. A palm branch and a lion are her emblems. One legend tells us that a lion, on being turned loose to her, crouched down to her and licked her feet; so she was beheaded.

JANUARY 20TH, 250.

ST. FABIAN, BISHOP AND MARTYR.

In the Decian persecution
Blessed Fabian gained his crown;
In the day of retribution
Christ will hail him as His own.

THE earliest notice we have of St. Fabian (one of the four popes of the Roman Church mentioned in the calendar) is that he came from the country to Rome during a vacancy in the see. He succeeded St. Anterus in 236, and, though a layman and a stranger, was chosen by the people, whilst a dove lighted on his head when they were assembled in the church to choose a bishop. He occupied the see for sixteen years, and it was he who sent forth St. Denys and his companions to preach the Gospel in Gaul. In the year 249 Decius became Emperor of Rome, and then began the cruel persecution of the Christians. Fabian was martyred in this persecution, when many holy martyrs received their crown. The priests and deacons of Rome wrote a letter to St. Cyprian giving an account of their bishop's happy death, to which he replied in a letter filled with praises of the martyr and with consoling words to his bereaved

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children. Only one dedication to St. Fabian is known in England—Woodbastwick. His martyrdom is referred to by St. Cyprian, and is to be accounted as quite historically true. He was buried in the catacomb of St. Callistus, on the Appian Way, Rome. His emblems are a book, a palm branch, and sometimes a triple crown.

JANUARY 21ST, 304.

ST. AGNES, VIRGIN AND MARTYR.

Hymn of praise St. Agnes sang
While fierce words around her rang.
Called for Christ her King to die,
Forth she went rejoicingly;
Gloried she the way to go
Which her Lord had trod below.

THE tradition concerning St. Agnes may be accounted historical, though it is more or less intermixed with legend. Testimony to her faith is borne by Prudentius, St. Ambrose, St. Jerome, St. Augustine, and others. She is said to be amongst the youngest of the martyrs, not being more than thirteen when she suffered. She was beheaded in Rome during the cruel persecution of Diocletian. A maiden of high Roman birth, she appears to have been brought up by good Christian parents. When about thirteen the son of the Prefect of Rome asked her in marriage, but she had already dedicated herself to a life of celibacy. The young man was a heathen, and when he discovered that Agnes was a Christian he was filled with rage and immediately denounced her. She was brought before the judge and ordered to burn incense to the gods, but persuasion

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and threats were alike in vain. She was dragged to a smoking altar, but instead of throwing incense she made the sign of the Cross. When condemned to die she went joyfully to her execution. Her head, we are told, was struck off at one blow, in Rome, where two churches are built to her memory. Her parents buried her in their own burial-ground a little way out of the city, and thither the Christians went in great numbers to do honour to her memory. The pagans, however, attacked them, and hurling stones at them killed her foster-sister Emerentiana, and her body was laid by St. Agnes the following day. A legend says that her parents went in secret to weep at the tomb, and one night they had a dream and saw the martyr coming to them, and a spotless lamb by her side; she told them of the glory of Heaven. In memory of this vision St. Agnes is generally represented with a lamb standing near her. Her name in Latin signifies "a lamb," in Greek, "pure." She is the patron of Purity. There are but three ancient churches dedicated to her name in England: Papworth, Cornwall, and one in the Scilly Isles. Her emblems are a lamb and a sword. The Christmas rose is known as "St. Agnes's flower."

JANUARY 22ND, 304.

ST. VINCENT, DEACON AND MARTYR.

The martyr's wounds in Heaven will shine,
Reflecting back the light divine;
Then forth will shine each bruise and scar
With pure calm light as evening star.

ST. VINCENT is spoken of as the greatest of Spanish saints. He was born in Saragossa, in Arragon, and was trained in the faith by Valerius, Bishop of Saragossa, and was ordained deacon by him after some time. Valerius, we are told, was a man of great piety, but had an impediment in his speech. He therefore gave himself to meditation and prayer, and deputed to St. Vincent the care of preaching and teaching, appointing him his archdeacon. Dacian, the Governor of Spain under Diocletian and Maximian, who, from the first, had distinguished himself by his cruelty to the Christians, issued an imperial edict for the seizure of the clergy, and both Valerius and Vincent were taken to Valentia loaded with chains, and brought before the governor, who, with fair words and promises of rewards, sought to make them sacrifice to the gods. Valerius, being unable to reply to the artful persuasions of Dacian, Vincent made a noble profession of faith in the name of

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both. Dacian banished the bishop, but Vincent was sent back to prison, where he was subjected to horrible tortures. One writer tells us that he was placed on a red-hot gridiron like St. Laurence, and thrown back into prison half dead. No cruelty was spared that malice could devise. A pretty legend says, when he was laid in his dungeon his cell was brightened with the light of Heaven, his bonds were loosed, and his cell seemed to be strewn with flowers. The martyr and his heavenly visitants sang hymns, and the gaoler, overpowered by what he saw, confessed the faith of Jesus Christ. For some reason or another Dacian at length ordered him to be placed on a soft bed, possibly only to renew his sufferings when he recovered; but no sooner was he laid upon it than his soul was taken to the God who gave it. Dacian's hatred followed him even after death; his body was cast into a field and afterwards into the sea. During the night it was washed ashore and privately buried in a chapel near Valencia, but was afterwards removed and buried under the altar of the cathedral church. Four ancient churches are dedicated to him: Newnham, Littlebourne, Claythorpe, and Ashington. His emblems are a gridiron, an iron hook, and a raven.

FEBRUARY 3RD, 316.

ST. BLASIUS, BISHOP AND MARTYR.

Oh, painful lesson, written in Thy blood,
To follow Thee! Oh, lesson, full of pain,
And yet not painful if it is most good:
The pain shall pass away, the good remain.

ST. BLASIUS was Bishop of Sebaste, a city of Cappadocia. We have no accurate account of his martyrdom, but it is said that during the persecution by Diocletian he concealed himself in a hill not far from the city, where he was wont to spend much time in prayer after the duties of his office were over. He was, however, discovered and brought before Agricolaus, the governor of the province, to whom he confessed himself a Christian. He was thrown into prison. After enduring many tortures he was martyred, seven holy women and two young children suffering at the same time. The woolcombers took him for their patron, because he was tortured with their combs. Blaize Castle is named after a ruined chapel dedicated to him, and there is an ancient church dedicated to St. Mary and Blaize at Box-

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grove. His emblem is an iron comb. It is thought by some that Blasius is quite a mythical character, as we have no historical proof of his sufferings, some writers even going so far as to say that his name might well be expunged from the calendar.

FEBRUARY 5TH, 251.

ST. AGATHA, VIRGIN AND MARTYR.

To Christ consecrated,
On His will she waited,
For Him did abide;
And the Master loving,
All the time of proving,
Close was by her side.

THIS saint was born in Sicily, it is supposed at Catania, and was martyred there in the persecution of Decius. The daughter of noble parents, she was remarkable for her beauty, piety, and gentleness. When very young, the Governor of Sicily sought her in marriage, but she refused him, and retired to Palermo to avoid his importunities. When Quintianus heard she was a Christian, his love turned to hatred. She was arrested and brought to Catania, and examined before her quondam lover, who committed her to prison, where she was tortured on the rack. One legend tells us that, after being savagely mutilated and rolled over on burning coals, she succumbed, having endured all her agonies with fortitude.

One writer tells us that on the way to prison she implored the aid of God, and said, " Lord Jesus Christ, Lord of all things;

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Thou seest my heart, Thou knowest all my desire; do Thou possess me wholly. I am Thy sheep. Oh! strengthen me to overcome the devil." No sooner was her death known than the people buried her with great honour; but Quintianus hastened to confiscate her property. But, says the legend, the anger of God followed him, and he was drowned in crossing a river. St. Gregory and other saints testify to the virtues of St. Agatha; so, though much of what we read is mixed with legend, we may yet count her life as an historical fact. Four churches are dedicated to her name: Eastley, Gilling, Brightwell, and Llany-mynech. Her emblems are shears, which she holds in her hand.

FEBRUARY 14TH, 270.

ST. VALENTINE, BISHOP AND MARTYR.

Of one who through trial drew nearer his King,
St. Valentine, bishop and martyr, we sing;
And praise for his conquest to Christ now we bring.

ST. VALENTINE was imprisoned by Claudius II. for helping the martyrs. It is said that he miraculously cured the adopted daughter of the officer who was in charge of him, and who forthwith, with all his family, were converted to Christianity. St. Valentine was thereupon beaten with rods, and afterwards beheaded. He was Bishop of Interamnis. Some writers tell us that he suffered in Rome; but there is some confusion between him and another St. Valentine, a priest of Rome, who apparently suffered a similar martyrdom about the same time, who is commemorated in the Roman Calendar. Julius I. built a church to his memory in Rome. There is no dedication to him in England. His emblem is a sword, and sometimes a true lover's knot. He is sometimes said to be the patron saint of young girls.



MARCH 1st, 544.

ST. DAVID.

'Tis for St. David now,
Thy bishop pure and strong,
In joyful praise to Thee we bow,
And lift our joyful song.
Himself he conquered ere
O'er others he would rule;
He learned with others' faults to bear,
In Thy most loving school.

ST. DAVID was born in 462. We are told that his birth had been foretold, thirty years before, by St. Patrick, the Apostle of Ireland, as he passed through Wales on his mission. He was the grandson to the king of one of the provinces of Wales, now called Cardigan. He was brought up and instructed by Paulinus at Whitland in Carmarthenshire.

St. David, after being ordained priest, went about preaching and founding monasteries. He is said to have founded no less than twelve, and the monks lived under a very strict rule. The brethren earned their livelihood by rural labour, and spent their leisure time in silent study and meditation. In the evening they went into the church, where they remained until the

stars appeared. Then they partook of a frugal supper, consisting of bread and herbs, and salt, with a little milk and water. Then they rested till the cock-crowing, when they rose to prayer, and continued in church till daylight. Perfect obedience was to be rendered to the superior, and frequent confession was practised.

St. David was a pattern to his spiritual children. An ancient historian tells us "that he was six feet in height, and had an amiable and pleasing countenance. He was easy of access, and of great eloquence in speech." He did great service to the Church in opposing the heresy of Pelagius, a native of Wales, whose chief error was the denial of original sin. Dubritius, Archbishop of Caerleon, insisted on resigning his see to St. David, who removed it to Menevia, now called after him St. David's. We do not know much of his episcopate, but we are told that he visited Ireland, and sent many of his monks there to preach the Gospel. He died at the age of eighty-two, and on the last Sunday he spent on earth he preached to his people and to his clergy, consecrated the Holy Sacrament, gave his blessing, and bade them a tender farewell, saying that on the

second day after he should depart from the world to the Lord. As the hour of death approached, he cried, "Lord, take me after Thee." St. David is the patron saint of Wales, eighteen ancient churches being dedicated to him there, and nine in England. His emblem is a harp or a dove.

MARCH 2ND, 673.

ST. CHAD, BISHOP.

Lichfield's fair cathedral stands,
With twin spires like prayerful hands;
He who rightly there would gaze,
Then must speak its bishop's praise.
Think of Chad exalted high,
Through his great humility.

ST. CHAD was one of four brothers, natives of Britain, all of whom were devoted to the priesthood, and two became bishops. They were educated in the monastery at Lindisfarne under St. Aidan, who founded the monastery. He was a Scottish monk of great piety, through whose instrumentality a great part of the north of England owed its conversion. During the long absence of St. Wilfred he was consecrated Bishop of York, but upon Wilfred's return the Archbishop of Canterbury decided that the bishopric was rightly his, as he had previously been appointed to the see. Upon the decision being made known to St. Chad, he meekly replied, "If you adjudge that I have not duly received the episcopate, I will willingly resign it, for indeed, I never deemed myself worthy of it; but for obedience I consented, though so unworthy." Archbishop Theodore, how-

ever, reserved for him the first vacant see, and he was recalled from the monastery of Lastingham in 670, and was then made fifth bishop of the Mercians, and fixed his seat at Lichfield, his province comprising about the whole of the midland counties. When in York, St. Chad devoted his whole time to visiting the towns and villages in his diocese, going everywhere on foot to follow the example of our Lord and His Apostles. The archbishop pleaded with him for some time to use a horse for his unwieldy diocese for greater expedition on his long journeys, but in vain, so that in the end Theodore sent one of his own horses, and a kind of horse waggon—such as those used by persons of rank in that day—and insisted on his using it. We read that when St. Chad heard the sound of thunder and lightning he would go into church and pass the time in prayer and supplication. Within three years after his appointment to the See of Lichfield, in which town he lived with seven of his clergy in a private house, he died in the plague of 673, some time after the death of his brother Cedd, the Bishop of London. An ancient wooden figure, said to be his likeness, belonged to the old church of St. Chad, Shrewsbury, which

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was burnt down; the figure was, however, preserved, and is now kept in the new church. His emblem is a palm branch. Thirty-one ancient churches are dedicated to him in England.

MARCH 7TH, 203.

ST. PERPETUA, MARTYR.

All times are fitting of the saints to tell,
Yet think we early springtime suits them well;
An everlasting spring we know they see,
From sin and death as earthly winter free;
Now safe upon the eternal happy shore,
Temptation, storms, can never touch them more:
But as unfading flowers they now abide,
Glad in the presence of the Crucified:
So on this joyful day of early spring,
A wreath of martyred saints we gladly sing.

ST. PERPETUA, a highly-born young married woman of about twenty-two, suffered martyrdom with five others probably about the year 203, in the reign of the Emperor Severus. Nothing is known of her husband; it is probable that he was hiding on account of her religion. Historians tell us that her father was a pagan, and added his prayers and threats to those of others who pleaded with her to sacrifice to the gods. Her mother and two brothers appear to have been Christians.

The martyrs were first confined in a private house, where they were baptised. The account of St. Perpetua's sufferings in prison and her visions are given in a diary which she kept herself; this was continued by Saturus, her instructor, and finished by

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an eye-witness of the martyrdom. One of St. Perpetua's visions or dreams is related as follows—

“A golden ladder reaching from earth to heaven was so narrow that only one person could mount it at a time, and it was armed at its sides with many sharp-cutting instruments. A watchful dragon lay at its feet to frighten those who would go up. Saturus, one of the martyrs, mounted first, and, turning round when he reached the top, said to her, ‘Perpetua, I wait for you, but beware of the dragon.’ And she replied, ‘In the name of the Lord Jesus Christ, he shall not hurt me.’ And as she placed her foot upon the first step of the ladder, she seemed to tread upon his head. When she reached the top she saw a venerable man in the guise of a shepherd feeding his flock, and around him stood many thousands clad in white. He raised his head and looked at her, and said, ‘You are welcome, my child,’ and he fed her with the milk of the flock, and those who stood by her said, ‘Amen.’ At the sound of their voices she awoke. Then she realised that it was her Lord’s will that she should die for Him.”

Various attempts were made by her father to make her deny her faith. On one

occasion he threw himself at her feet, and besought her by his grey hairs, for her mother's sake, and for her child's, to sacrifice to the heathen gods. At last she, with the other five, was brought before Hilarian, who likewise entreated St. Perpetua to save her life; but nothing would shake her constancy, and so she and her companions were condemned to death by being thrown to the wild beasts. They were then taken back to prison until the shows began, which were to be held in honour of the emperor's birthday. The Emperor Geta is also said to have pleaded with St. Perpetua to save her life by offering incense to the idols. Whilst in prison, one of the martyrs, Secundulus, died, and then, by order of her father, Perpetua was deprived of her baby, in the hope that this measure would make her faint in her resolution.

St. Perpetua's maid, Felicitas, gave birth to a child just before they were called to martyrdom. When she cried aloud in her pain, the gaoler asked her how she would bear to have the wild beasts let loose upon her. To which she replied, "I alone suffer what I suffer now; but then another shall be in me who will suffer for me, for I then shall suffer for Him." All the

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martyrs walked bravely to the amphitheatre, Perpetua with her eyes downcast, to avoid the rude gaze of the crowd, who, seeing their serene countenances, demanded that they should be scourged. After suffering this additional cruelty, Saturus was first exposed to a furious wild boar, who turned from him and mortally wounded the keeper. A bear also refused to touch him, and he was at last despatched by a leopard. Saturninus and Nevocatus were then torn to pieces by a lion and a bear. The two women were the last to suffer. They were tossed by a wild cow. The people at last, moved to pity by their terrible sufferings, cried out that they might be spared, and they were taken away, but they were both put to death in the Spoliarum, a place where the wounded were killed by young gladiators. St. Perpetua was cruelly tortured by an inexperienced youth, who wounded her several times before striking the fatal blow. Her emblem is a wild cow. We have no churches dedicated to her honour in England.

MARCH 12TH, 604.

ST. GREGORY THE GREAT, BISHOP
OF ROME.

A bright-haired company of youthful slaves,
Beautiful strangers, stand within the pale
Of a sad market, ranged for public sale,
Where Tiber's stream the immortal city laves,
Angli by name; and not an angel waves
His wing who seemeth lovelier in Heaven's eye
Than they appear to holy Gregory;
Who, having learnt their name, salvation craves
For them and for their land.

ST. GREGORY was born in Rome in 540, and was the son of a wealthy Roman senator, Gordianus. His name means "Watchman." Historians tell us that after his father's death his mother Sylvia retired from the world and lived in a small cell, giving herself wholly to prayer and meditation. Early in life St. Gregory gave himself up to close study, and before he was thirty-four was made Governor of Rome. But he was not suited for worldly honours, and the splendour of his rank became hateful to him, and he spent much of his time with a man named Constantine, a disciple of St. Benedict, from whom he learnt much that was good, and probably from him learnt to love the monastic life.

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After the death of Gordianus he gave up his worldly life and founded seven monasteries, in one of which he took the vows of a monk. From the rigorous fasts he imposed upon himself he injured his health, and suffered from his austerities to the end of his life. He gave up his own house in Rome to a community dedicated to St. Andrew.

In 577, St. Gregory was inspired with a zeal for the conversion of the Anglo-Saxons. A number of merchants had arrived with a large importation of foreign merchandise, and a crowd of people flocking to the market-place, among whom was St. Gregory, saw some boys in the slave market to be sold. These boys were fair, handsome boys with flaxen hair, and he inquired from whence they came, and was told from Britain, where the natives were of that complexion. He asked further whether they were Christians or pagans, and when he heard "Pagans" he sighed deeply, and said "Alas!" for grief that such bright faces should be under the dominion of the Prince of Darkness. He described the people of Britain later as "a people shut up in a little corner of the world," and learning that the nation was called "Angles," he said, "It is well:

angels they are in countenance, and ought to be co-heirs with angels in Heaven."

From this time St. Gregory was most anxious to go on a mission to England, but he was so much beloved and esteemed in Rome that his countrymen would not let him go. Some years later (590), when he was made Bishop of Rome, sorely against his will, he did not forget his old desire, and twenty years after his old longing for the conversion of England he sent St. Augustine and forty missionaries to convert the country. He instructed the agents of his estates in France to redeem the Saxon youths who were in slavery, and had them placed in the monasteries and trained in the Christian faith, so that they might be so instructed as to be able to go as missionaries to their own country. St. Augustine and his band left Rome in July 596. St. Bede in writing of St. Gregory said, "If he is not an apostle to others, he is to us, for the seal of his apostleship are we in the Lord." During the remaining years of his pontificate St. Gregory employed himself in preserving order and discipline in the Church. He is said to have written thirty-five books on the Morals of Job. He also wrote some eight hundred letters about the English Mission,

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in which he took the liveliest interest to his dying day. He reformed the Liturgy, and added four new chants to the four which had been introduced by St. Ambrose from the East. These tones we still call Gregorians. He used himself to teach the boys of his choir. He laboured unceasingly to restore peace to the Church, then torn by numberless divisions, and he was appealed to by men of all classes to settle their disputes. After a life of unwearied diligence, pre-eminent among the bishops of his age, he was called to his rest at the age of sixty-four, a martyr to ill-health and gout, brought on by the austerities of his early life. There are thirty churches in England dedicated to his name. His emblems are a book and a dove.

MARCH 18TH, 978.

ST. EDWARD, KING AND MARTYR.

E'en while the mortal body
Sinks wearied in the dust,
In glory beatific
The soul is with the just.

THIS boy king came to the English throne when he was twelve years old. He was the son of Edgar and his wife, Queen Ethelfrida, who died at his birth. Later King Edgar of England married a second time, Elfrida, who had one son, Ethelred, afterwards styled the "Unready."

Chiefly owing to the influence of St. Dunstan, King Edward was crowned king in 978; but his stepmother hated him, and wanted her own little son Ethelred to be king in his stead. Edward was affectionate and good both to his stepmother and half-brother, but she conspired to take away his life; and once when he stopped at Corfe Castle, having dismissed his followers in order to see his stepmother and brother, she received him with apparent delight, and ordered wine for him to drink; but whilst he was in the act of drinking as he sat on horseback, she instructed one of her servants to stab him in the back with a dagger. Although he was dreadfully

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wounded, he galloped away to overtake his attendants, but alas, he fell from his saddle, and one foot being entangled in the stirrup, he was dragged some distance through the forest, and was only discovered by traces of blood. When he was found he was dead, and by orders of his stepmother was privately buried in unconsecrated ground in Wareham.

Soon after his death, however, we are told that wonderful sights were seen around his dishonoured grave, and legends say that the sick were healed of their diseases, and other miracles were performed when people visited the spot. The same legend goes on to tell us that Elfrida became melancholy after her deeds, and upon these miracles reaching her ears, became truly penitent, and, resigning her royal state, founded a convent in Whirwell, in Hampshire, where she lived bewailing her sins, and leading a life of great austerity. King Edward's body was removed and buried in Wareham Church, but later it was again removed to Shaftesbury. Twenty-one churches are dedicated to St. Edward, but some may have been named after Edward the Confessor, or other Edwards. His emblems are a sceptre and a falcon, but occasionally a cup and a dagger.

MARCH 21ST, 543.

ST. BENEDICT, ABBOT.

Thrice happy they who earthly stores have sold,
Dearer, sublimer joys, domestic ties,
And form themselves into one happy fold,
To imitate on earth the happy skies,
With vigil, prayer, and sacred litanies:
Their souls to heavenly contemplation given,
While earthly hope within them buried lies;
Their sole employ to purge the evil leaven,
And render their cleansed souls a fit abode for heaven.

THIS saint was by birth an Italian of a noble family, and was the great founder of the monastic life in the West. He was born in 480, at Nursia in Umbria. At an early age he was sent by his parents to school at Rome: but shocked at the vicious, wicked lives of his companions, he fled, and took refuge in a cave at a place called Subiaco, about forty miles distant. He was accompanied by one Grilla, but as he desired to be alone, she returned before he reached the cave. On his way he met a monk, by name Romanus, who clothed him in the monastic dress, and supplied him with part of his own daily food, carrying it to the cave and letting it down by a rope. His hiding-place was kept a secret. The cave was near the top of a steep rock, and was inaccessible from the monastery

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where Romanus lived; so that when he took the food he rang a bell to let St. Benedict know that he was coming. Here in the Holy Grotto, as it was called, St. Benedict lived three years, when he was discovered by a priest; and the reputation of his sanctity was so great that he was called to rule over the monastery of Vicovana. His rule was so strict that the monks could not fulfil it, and, growing disobedient and discontented, they tried to poison him with wine; but he made the sign of the Cross, and the cup which contained the poisoned wine was smashed to pieces. After this attempt to poison him he went to Subiaco, where he founded twelve monasteries, in each of which he placed twelve monks under a superior; those who needed special instruction he kept under his own eye. The object of his monastic life was to help people to follow more nearly the counsels of the Gospels; and those who adopted it agreed to forsake the world; bound themselves to lead a celibate life; to live in community, in poverty and obedience, with prayer, fasting, and meditation. The origin of the life was to be traced to the early times of the Church, when "the multitude of them that believed were of one heart and one

soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common" (Acts iv. 32).

Another legend says that a certain envious priest called Florentius invented many wicked slanders against him, and he also tried to poison him with a cake which he brought as a present. The saint was aware of his aim, and told a tame raven to take it away and hide it where it could do no harm; hence the reason why one of his emblems is a raven. To avoid him St. Benedict went to Monte Cassino, a small town in Campania. Here he destroyed a temple of Apollo which was crowded by peasant worshippers. He began to preach Christ to them, and some of them believed and were baptised. Afterwards he built there the famous monastery of Monte Cassino, and for fifteen years he was here composing his monastic rules, perfecting his own spiritual life, and training his converts. St. Benedict had a twin sister, St. Scholastica, who lived near him in a convent not far from Monte Cassino, and once a year they met in a house near the gate of St. Benedict's monastery, where the day was spent in praising God and in holy discourse together. When she died,

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he caused her body to be removed to his own monastery and laid in the tomb which he had prepared for himself: as St. Gregory said, "The grave might not separate their bodies whose souls had ever been one with God." He remained a deacon to the end of his life, and died standing in prayer before the altar, very shortly after the death of his beloved sister. He foretold his death to some of his disciples, and six days before he died he desired that his tomb might be opened and made ready. Historians tell us that his departure was made known to two monks at a great distance by vision, which is perhaps worthy to be recorded: "They beheld a bright pathway leading from the monastery heavenwards, and as they looked, a venerable person asked them for whom this was prepared. They replied that they could not tell. 'It is the way,' he answered, 'by which the holy Benedict, beloved of God, has just passed to Heaven.'" Sixteen churches are dedicated to him in England.

St. Benedict was of a sweet and forgiving disposition, as was shown when on his flight from Subiaco he rebuked his monks, who would have rejoiced when they saw the wicked priest Florentius killed by a

fall from his horse. He was extremely strict in his own observance of rule, and expected the same from his spiritual children, and in all his monasteries he exacted implicit obedience to the superiors.

Besides the raven as his emblem there are several others, including a cup on a book, a ball of fire, a pitcher, a cup with serpents.



APRIL 3RD, 1253.

ST. RICHARD OF CHICHESTER, BISHOP.

Oh, aged saint! Far off I heard
The praises of thy name;
Thy deed of power, thy skilful word,
Thy zeal's triumphant flame.
I came and saw, and having seen,
Weak heart, I drew offence
From thy prompt smile, thy simple mien,
Thy lowly diligence.

ST. RICHARD was born at Wyche, about four miles from Worcester, and was the second son of Richard and Alice de Wyche. We are told that when his elder brother succeeded to the manor of Wyche it was in a most impoverished condition, and Richard acted as his bailiff until he brought his affairs into a prosperous condition.

After this he went and studied at Oxford, Paris, and Bologna; and so great was his desire for knowledge that he lived on the scantiest food, and shared a scholar's gown with two other students in order to attend the lectures. He became a great authority on canon law, and on his return to England he was honoured with the friendship of Archbishop Edmund of Canterbury, who made him his chancellor.

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On the death of St. Edmund, Richard went to study at Orleans, where he was ordained priest. In 1245 he was consecrated Bishop of Chichester.

This appointment greatly enraged King Henry III., who desired to nominate a most unsuitable man, and in revenge he confiscated all the revenues of the see. He was thus reduced to great straits; but he was received by one Symon de Ferring, a gentleman of Sussex, who braved the king's anger and rendered the bishop every assistance in his power. Notwithstanding all his troubles, St. Richard visited all his people, going from town to town, and from village to village, preaching and teaching, and administering the sacraments of the Church. He was always most generous to the poor, and upon being remonstrated with for giving too lavishly, he replied, "Sell my plate and my horse." When he went to Windsor to ask his dues from the king, the court officials treated him with great insolence, which behaviour he bore with meekness; and this so astonished the king when he heard of it that he relented, and at the end of two years restored to him his manors and dues.

St. Richard has well been described as a bishop like that St. Paul spoke of in his

Epistle to Titus: his kindness and his love endeared him to all. He preached often, soothing the contrite, guiding those who came to confession, reproving the desperate, encouraging the willing, and strengthening the trembling. He spent much of his time in prayer, and though so gentle to others, was most severe to himself. In 1253 he preached a crusade against the Saracens, and consecrated a church at Dover. It was connected with a hospital called "Maison Dieu," the ruins of which remain to this day. In his sermon on that occasion he foretold his own early death, and on the very next day he fainted while singing the office, and was carried to his bed, and the last rites of the Church were performed. As he lay a-dying he was visited by his faithful friend Symon de Ferring, who reminded him of our Lord's Passion, to whom he replied, "Friday will be a joyful day to me." Surrounded by his friends, religious and secular, he passed away on the 3rd of April 1253, at the age of fifty-six, and the seventh of his episcopate.

A legend relates that once he fell down with a chalice filled with wine in his hand, but the wine was not spilled. His remains were carried in state to the cathedral church of Chichester, where they were

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first buried before the altar of St. Edmund, but afterwards removed to a more distinguished resting-place; and there they have remained under a stately shrine, which recently has been restored, as it had fallen into decay. Many miracles are recorded of him by historians, one of which is related, and an account of the same is given in Latin, and is transcribed on the wall of the south transept of the cathedral. Two churches are dedicated to his name—one at Aberford in Yorkshire, and one at Heathfield in Sussex. His emblems are a chalice and a ploughshare, in memory of his labours in his early days.

APRIL 4TH, 397.

ST. AMBROSE, BISHOP AND CONFESSOR.

'Gainst the Arians bravely Ambrose
Fought, and suffered as he fought;
More than life, he loved Christ's honour,
And that honour always sought:
They the heavenly crown were taking
From Him, Who the thorn crown wore;
Who for them had gained all triumph,
Who for them all suffering bore.

ST. AMBROSE was born at Trèves in A.D. 340, at his father's residence, who was then the pretorian prefect of Gaul. In the year 373 he was appointed by the Emperor Valentinian I. to the government of Liguria and Emilia, which included the whole of the north of Italy. He was learned, and became very famous as a pleader. As he was leaving for his new post, the pretorian prefect of Italy, Probus, who was a Christian, addressed to him these remarkable words, "Go, governor, not as a judge, but as a bishop."

Upon the death of the Bishop of Milan, a year after St. Ambrose had been appointed Governor of Liguria and Emilia, a dispute arose as to his successor. Ambrose, as governor of the province, entered the

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church where the dispute was going on, and tried to persuade the people to maintain peace and charity. Historians tell us that whilst he was speaking a child cried out aloud, "Ambrose is bishop." The people re-echoed the cry, and he was unanimously elected; but he tried to escape from the honour thus thrust upon him, proclaiming his own unfitness for the office, and saying that he was not even baptised. Eventually, however, he succumbed to the entreaties of the people, and was immediately baptised, and consecrated (greatly against his will, for he pleaded earnestly for delay) eight days after his baptism. His greatest convert was St. Augustine, and it is related that at his baptism he and St. Ambrose broke out into singing, and verse by verse sang the *Te Deum Laudamus*.

He introduced antiphonal chanting in the churches. His first act after his consecration was to give all his goods to the poor; his lands he bestowed on the Church, but he reserved the rents for his sister Marcellina during her lifetime. She was older than he and survived him. She had when quite young devoted herself to the religious life, and passed her time in prayer, fasting, and meditation. Then St.

Ambrose passed the greater part of his time in the study of the Bible and ecclesiastical subjects, and his chamber was ever open to all who desired his advice or help. His first great trial was the Arian heresy. The Empress Justinia, who was governing Milan for her son Valentinian, was an Arian, and she desired one of the churches in Milan for the use of the Arians; but Ambrose declined to give her the church of St. Victor, which she demanded for their use. The churches, he said to her, were the property of Christ, and he could not give them up. She tried on several occasions to remove the bishop, and to set the people against him, but she failed in all her attempts.

Again, later, she demanded for Arian worship a new and larger church, which was dedicated to the Apostles. This was also refused. Then Justinia sent for St. Ambrose, and in reply to her demands he said, "If my estate is demanded, seize upon it; my person, here I am. Would you take me to prison or to death? I go with pleasure. Far be it from me to call on the multitude to defend me, or to clasp the altar in supplication for my life; rather I will be a sacrifice for the altar's sake." The empress then asked him if

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he meant to rule over his sovereign, to which he replied, "Priests have by old right bestowed sovereignty, but never assumed it; and it is a common saying that sovereigns have coveted the priesthood more than priests the sovereignty. Christ hid Himself lest He should be made a king. Yes, we have a dominion of our own. The dominion of a priest lies in his helplessness, as it is said, 'When I am weak, then am I strong.'" Justinia made one final attempt to overcome St. Ambrose's resolution, and, upon his refusal, commanded that he should leave the city at once, with any friends who chose to attend him. His reply was, "I could not forsake my flock: I must stay in Milan till put to death or carried away by force."

The young Emperor Valentinian became a follower of St. Ambrose, being struck by his firmness of purpose and piety, and used to ask the advice of the bishop, and at a later date asked to be baptised. Unfortunately, before this could be accomplished the emperor was murdered. He was succeeded by Theodosius, who was a Christian, but a naturally passionate man. Once when a tumult took place in 390 in Thessalonica, the emperor, in the heat of his passion, ordered the people, 7000 in number,

to be massacred, and recalled the order only when too late.

Then St. Ambrose wrote a letter of most respectful exhortation, entreating him to repent: tears and penitence were the only remedy for sin. We do not know how this rebuke was received; but we are told that when Theodosius entered the church, Ambrose met him at the entrance of the church and reminded him of his sin, which made him unfit to enter the House of God or to receive the Holy Communion. He was thereupon excommunicated for eight months. Later, Theodosius professed his repentance, and declared he would undergo the punishment his sin deserved. The first time he appeared in church after his absolution he threw himself prostrate on the pavement, saying, "My soul cleaveth to the dust: pardon Thou me according to Thy word."

When St. Ambrose fell sick unto death his disciples urged him to pray for his own recovery; but he replied, "I have not lived among you so that I am ashamed to live; nor do I fear to die, for we have a good Master." He died on the Saturday morning, passing peacefully away at the age of fifty-seven. He is buried in the great basilica of St. Ambrose, Milan.

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Five churches are named after him, and his emblems are a scourge, a cross, a tower; also a beehive, for the legend says that when he was a child in the cradle a swarm of bees settled on his lips as a sign of his future success as a preacher.

APRIL 19TH, 1012.

ST. ALPHEGE, ARCHBISHOP AND MARTYR.

Not an hireling's praise we bring
Unto Thee the Shepherd King;
But of Thy true followers sing—

Of St. Alphege for Thee brave,
Caring not to find a grave,
So his people he might save.

ST. ALPHEGE was born in Britain, and came of a noble family. When very young he was sent to a monastery in Gloucestershire, named Deerhurst. He early renounced the world, and became, when only a youth, the abbot of a religious house at Bath, which had fallen into great irregularities, and which he reformed, bringing all who came under his influence to a disciplined life. St. Dunstan made him Bishop of Winchester. He spent his life in care for the poor, frequently exhorting them to practise the humility and patience of Christ. It was said that during his episcopate there was not a beggar in his diocese. In 1006, St. Alphege was chosen to be Archbishop of Canterbury.

One historian tells us that "he wept for the sins of all, and for the salvation of all he daily offered the life-giving sacrifice of the Altar." His great piety, and the

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fervour of his devotion, made him revered by all with whom he came in contact. It was in the year 1010 that the Danes invaded England, when all the central counties were laid waste, as little opposition was given by King Ethelred, who was known as the "unwarlike monarch."

Towards the end of the year the Danes laid siege to Canterbury, which surrendered at the end of three weeks, when the conquerors, with unparalleled fury, tortured not only men, but women and children, massacring them in the open streets. The archbishop in vain pleaded for mercy, and at last, being unable to endure the sad scenes any longer, rushed from Christ Church, where all his monks had taken refuge, and pleaded again with the savage soldiers for the lives of his people. Alas! they at once seized him, and torturing him cruelly, thrust him into prison. Not much later, however, a pestilence attacked their armies, and they turned to the archbishop in their trouble and asked his help. Historians tell us that by his prayers the Almighty removed the pestilence: yet after this the Danes demanded for him a ransom of about £3000 (sixty talents); this he at first consented to pay, but afterwards refused to raise so large a sum, saying that

the lands of the Church were the property of the poor; and added a solemn warning to his enemies, telling them that the wrath of God would overtake them if they continued obstinate in their cruelties and wanton wickedness. At this warning the Danes were much enraged, and then pelted him with stones and the bones of animals. Seeing his agony, one whom he had recently confirmed, or, as some tell us, Thrum, his godson, out of mercy, finished his life-struggle with a blow from his battle-axe. His last words as recorded by historians were, "Jesus, receive me in peace, and forgive them." His martyrdom took place at Greenwich, where the church of St. Alphege now stands, whither the Danes had carried him on the 17th of April. His body was buried at St. Paul's, but Queen Emma, wife of King Canute, prevailed upon her husband to have his body removed to Canterbury and buried there in a noble tomb in the cathedral, which the king and queen enriched by many costly gifts.

His death occurred in his sixtieth year. Four churches are dedicated to him—at Greenwich, London Wall, Seasalter near Whitstable, and Solihull. His emblems are a battle-axe, and a chasuble full of stones.

APRIL 23RD, 303. ✓

ST. GEORGE, MARTYR.

As we cry St. George for England,
 We his faith in mind would bear;
 In his battle, in his triumph,
 With him we may take a share.

It is impossible to know anything accurately with regard to St. George, his true history is so much intermingled with false legends. Historians agree, however, that he was born at Cappadocia, of Christian parents. He was by profession a soldier. His name occurs in one of the martyrologies of St. Jerome, and in the Sacramentary of St. Gregory a proper preface is appointed for his feast. The Venerable Bede tells us that on the 23rd of April St. George finished his martyrdom by decapitation. The Greek Church honours him with the titles of "The Great Martyr," and "The Trophy Bearer." He is supposed to have suffered at Nicomedia during the persecution of the Emperor Diocletian, whom he reproached for his persecutions and tyranny, tearing down the edicts issued against the Christians.

Before the year 1220, Edward the Confessor was the patron saint of England; but St. George was chosen because, in the

first crusade under Godfrey de Bouillon, and also in the third under King Richard, St. George was supposed to have appeared in aid of the armies of the Cross, holding a white banner, and leading white-robed knights. His encounter with a dragon, in which he is usually represented, is symbolical of the triumph of a Christian hero over the powers of evil. He is the chosen patron of many orders, the most illustrious being the Order of the Garter, instituted by King Edward III. in 1346. It consists of twenty-six knights companions, including the sovereign of England; thirteen canons of the Chapel of St. George, Windsor; and twenty-six poor knights, who are old soldiers in poor circumstances. Besides these a number of foreign princes have been added in later years. This order is supposed to have been instituted for the honour of God, and the exaltation of the Catholic faith. The Bishop of Winchester is the prelate, and the Bishop of Oxford the chancellor of the order.

Upon his confessing Christ he was taken before Datianus, the governor, and by his orders he was beheaded. One hundred and sixty-two churches are dedicated to him in England, and five or six churches were built to his honour in Constantinople.

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His emblems are a shield, a spear-head, the dragon, and the red cross banner. The acts of his martyrdom are numbered amongst the apocryphal writings; but, says Tillemont (quoting from an earlier writer), "This does not hinder the Church of God from honouring this Saint among the martyrs, and for having a peculiar veneration for him as one of the most illustrious." The Council of Rome, assembled by Gelasius in 494, condemned the history of his acts as apocryphal; notwithstanding this, they included him amongst the other martyrs of Christ.

The proper preface, alluded to already, runs thus: "It is very worthy, just, becoming, and salutary, that we should always and everywhere give thanks to Thee, O Holy Lord, Almighty Father, Eternal God, through Christ our Lord, for the venerable confession of Whose name the blessed martyr George endured divers torments, and overcoming them was found worthy of the crown of Immortality, through Whom the angels laud Thy Majesty, and the dominions adore, the powers tremble, heaven and the heavenly virtues and the blessed Seraphim in united exultation celebrate; with whom, we beseech Thee, let our voices be admitted in humble confession."

MAY 6TH.

ST. JOHN, ANTE PORTAM LATINAM.

Two brothers freely cast their lot
With David's royal Son;
The cost of conquest counting not,
They deem the battle won.
Christ heard, and willed that James should fall
First prey of Satan's rage;
John linger out his fellows all,
And die in bloodless age.

THIS festival commemorates an event in the life of this apostle which is mentioned by three of the Fathers—SS. Eusebius, Tertullian, and Jerome. In the second persecution of the Christians in the reign of the Emperor Domitian, St. John, the brother of St. James the Great and the last of the Apostles, was arrested and taken to Rome. Domitian, who was unmoved by the venerable appearance of the "Beloved Apostle," ordered him to be thrown into a cauldron of boiling oil, but the saint came out unharmed, and was banished to Patmos in the Ægean Sea, where it is stated by some historians that he was condemned to work in the mines. Here it was that he wrote the Revelation. To commemorate his deliverance the

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church of St. Giovanni a Porta Latina was built. It is called St. John before the Latin Gate because the road leads to Latium, and near it, said to be the very spot where the cauldron stood, is a small circular chapel called St. Giovanni in Olio. St. John's College, Cambridge, holds its college festival on this day. "Do we ask," says St. Jerome, "how James and John, the sons of Zebedee, drank of the cup of martyrdom when Scripture relates that the apostle James alone was beheaded by Herod, but that St. John finished his life by a natural death? But if we read in ecclesiastical history that St. John for his martyrdom was cast into a boiling cauldron of oil, and was banished into the island of Patmos, we shall see that he was in will a martyr, and that he indeed drank the cup of suffering; as did also the three children in the furnace of fire, although the persecutor did not shed their blood." His emblem is a representation of him in a cauldron of oil outside the city gates.

As they dragged the willing martyr through the wondering
crowds of Rome,
Thought he of the Master's greeting, of the angels' welcome
home.
Not the cauldron fiercely bubbling turned him from his
faith aside;
Fitting 'twas through pain to follow his Redeemer crucified.

MAY 19TH, 988.

ST. DUNSTAN, ARCHBISHOP.

Of one who followed Thee
In steadfast faith we sing,
St. Dunstan, who, for love of Thee,
Could grieve an earthly king.

As legends round him crowd,
We only cling to this:
That on this earth he followed Thee,
And now enjoys true bliss.

ST. DUNSTAN was born not far from Glastonbury, in 925. He was of a noble family, and his parents were holy people. His name Dunstan signifies "the strength of a rock." He was educated at the monastery of Fleury, near Rouen, and when he returned to England he was full of enthusiasm for the monastic life. King Edmund appointed him one of his chaplains, and gave him the ruined abbey of Glastonbury to restore, at which time he was barely twenty-one years of age. The death of the king prevented him from continuing this work, which was not completed until the reign of King Edred, about 954. The society of monks he formed was joined by Ethelwold, for some time Bishop of Winchester, and Oswald, afterwards Archbishop of York. Dunstan lived a

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life of great abstinence, and was as strict in the observance of rule himself as he was of enforcing it on his monks. He was engaged in perpetual strife with the secular clergy, because it appeared to St. Dunstan that they had fallen into a lax way of living, and needed to live a life of greater strictness.

St. Dunstan lived during the reign of seven kings — Athelstan, Edmund, Edred, Edwy, Edgar, Edward, and Ethelred. In the reign of King Edwy, who was a young and sensual prince, and who disliked St. Dunstan for interfering with his mode of life, the saint was banished, and the king took the lands which King Edmund and King Edred had given to the various monasteries under St. Dunstan's rule. On his death, which occurred at an early age in 959, Edwy's brother became sole king, and on the death of Odo, Archbishop of Canterbury, Dunstan, who had been recalled from banishment, succeeded to the archbishopric. We are told by historians that St. Dunstan was a musician and organ builder, and according to some the founder of bell-ringing; he was also a painter, and there can be no doubt that he was a clever architect.

Many of the Church laws passed in King Edgar's reign have come down to us, and

are supposed to be the work of St. Dunstan. We are told of a man who had contracted an unlawful marriage, and, finding that the archbishop absolutely forbade him the Holy Communion until he had put away the woman, obtained from the pope a letter entreating and commanding St. Dunstan to dispense his faults and grant him absolution; but he replied, "God forbid that I should do it. If he shows me that he repents of his crime, I will obey the pope's instructions, but while he is in his guilt I will rather forfeit my life than suffer him to triumph over the discipline of the Church." This is one proof of the determination of his character, and shows how fearless and strict he was in enforcing disciplinary measures. The story of his separating King Edwy from his wife is not worthy of credence, and though he was accused of aiding and abetting the murder of the so-called queen, the accusation was false, for the saint was in banishment at the time of the murder. He was a lover of all arts and crafts, and the bells at Abingdon are said to have been his handiwork.

He was a lover of temperance, and legend attributes to him that he invented a pegged tankard so that each person's

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drink could be measured. About eighteen churches bear his name. His emblems are himself at the feet of Christ, from a design of his own; also a dove, and sometimes a picture of himself playing on the harp.

As he grew older he devoted himself more to a prayerful and contemplative life, leaving alone the controversies of his earlier days. Historians relate that on Ascension Day, 988, he celebrated the Holy Communion, and then, having given a blessing to his people, spoke of his early departure and begged for remembrance in their prayers. While he was speaking, his face was seen to shine with a radiant light. On the second day after he foretold the calamities which so soon overwhelmed England in the Danish invasion, and after craving and receiving the Blessed Sacrament, he passed peacefully away.

MAY 26TH, 604.

ST. AUGUSTINE, ARCHBISHOP AND
CONFESSOR.

For ever hallowed be this morning fair,
Blest be the unconscious shore on which ye tread,
And blest the silver cross which ye, instead
Of martial banner, in procession bear:
The Cross preceding Him Who floats in air—
The pictured Saviour. By Augustine led
They come, and onward travel without dread;
Chanting in barbarous ears a tuneful prayer,
Sung for themselves, and those whom they would free.

OF the early life of St. Augustine we know nothing. It was not until he became abbot of the monastery of St. Andrew in Rome, which was founded by St. Gregory, that we hear of him. That saint was so impressed with his sanctity that he was chosen as one of his most intimate friends; and when St. Gregory learnt that the people of Kent, who had heard of Christianity through Bertha, the wife of King Ethelbert, were desirous of further instruction, he sent forty monks, headed by St. Augustine, to evangelise Britain. Before they had gone far they heard such accounts of the fierce character of the people that Augustine turned back to obtain permission from St. Gregory to return from so dangerous, toilsome, and so uncertain a journey. But permission

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was refused by St. Gregory, who urged them as "his dearest sons" to go on. So they went forward, and were granted an interview with King Ethelbert, who received them very kindly. They went in procession, preceded by a large Latin cross and a picture of the Saviour painted on a board in gilt and colours. Later Ethelbert himself embraced Christianity, and gave them a house at Durovernum, now called Canterbury, and set apart for their use a church built by the Romans and dedicated to St. Martin, and there Queen Bertha worshipped. It was in this church that King Ethelbert was baptised, and the conversion of the majority of the people quickly followed, though the king did not force any of his people to embrace the faith which the missionaries taught. He gave a site for a cathedral church, which he liberally endowed.

St. Augustine then went to France, where he was consecrated Archbishop of Canterbury by Virgilius, Archbishop of Arles, who was then Primate of the Gallican Church. Upon his return to England he baptised 10,000 persons. He then wrote to St. Gregory to tell him of his success, and received letters full of sympathy and loving encouragement in these labours.

The brilliant success of St. Augustine is saddened by the failure he experienced to win the confidence of the British bishops. He invited them to an interview, proposing to them to assist him in preaching the Gospel to their heathen neighbours. The Roman and British clergy differed on some minor points, and neither thought it right to give way, so that the meeting produced no good effect. Before his death St. Augustine founded the Sees of Rochester and London.

St. Augustine is said to have been tall, and had a noble figure, an amiable, dignified countenance, and was of dark complexion. About twenty-seven churches are dedicated to him. His emblem is a bishop baptising a king.

Having lived to see the Christian faith firmly established in Saxon England, he died about two months after the death of St. Gregory, in the year 604, but there is said to be some uncertainty as to the exact date, though the following sentence was written upon his tomb: "Here rests the Lord Augustine, first Archbishop of Canterbury, who was formerly sent by the Blessed Gregory, Pontiff of the City of Rome, and being assisted by God with miraculous power, brought the King Ethelbert and

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his nation from the worship of idols to the faith of Christ, and, having finished the days of his office in peace, he departed on the 7th day of the kalends of June in the reign of the same king."

MAY 27TH, 735.

VENERABLE BEDE, MONK, PRIEST, AND
CONFESSOR.

Too ill to write, he could dictate,
And so the Gospel IV. translate;
His pupil asked one sentence more,
He gave it, and his life was o'er.

BEDE was born near the village of Jarrow, Northumberland, about 673. We are told that at the early age of seven he was given to the Abbot Benedict Biscop, in the monastery at Wearmouth. Here he spent his time, he tells us, in meditating on Holy Scripture, and in chanting the offices of the Church, and in learning. After two years he was sent to St. Paul's, Jarrow, and placed under the care of Abbot Ceolfrid. He soon became master of Latin and Greek, which he was taught by Theodore, Archbishop of Canterbury. During his stay at St. Paul's, a terrible plague carried off so many monks that there was none left to sing the offices in their church but the abbot himself and the young Bede. At the youthful age of nineteen he was ordained deacon by the Bishop of Hexham, and priest when thirty years of age. His most remarkable work is his *Ecclesiastical History of the English Church, from the*

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Arrival of St. Augustine until 731, without which we should have known little of the southern saints, and practically nothing of the northern. He also wrote many commentaries, the lives of many holy men of his time, and also compiled a martyrology, containing short notices of the lives of the saints honoured by the Church in his age. He hardly ever left his monastery, but his holy life attracted many to Jarrow, men who became noted for their piety and goodness.

In his last sickness he wrote a letter to Egbert, Archbishop of York, who had asked his advice as to the best way of governing his diocese. He urged him to be careful that every one should know the Lord's Prayer and the Creed by heart, and that those who were ignorant of Latin should be taught to repeat them in their own language. For this purpose, he said, he translated them. Amongst other things, he complained of the lack of discipline, of the irregularities of the monastic life, and of the infrequent reception of the Holy Eucharist.

At the age of sixty-two his health began to fail, and for nearly two months he was gradually sinking. He was always employed in holy exercises, and his last work was the translating of the Gospel of St.

John into Anglo-Saxon. He lived, however, only to finish five chapters. The pathetic story of his last moments is told by one of his pupils, Cuthbert.

On the Tuesday before Ascension Day Venerable Bede became worse. On the Wednesday one of Bede's scribes, who was writing for him, said, "My dear master, there is one chapter wanting; do you think it troublesome to be asked any more questions?" "It is no trouble; take your pen and write fast." In the afternoon the dying saint said to Cuthbert, "I have a few trifles in a box; run and fetch them, and call the brethren that I may distribute them among them." These consisted of incense, napkins, and pepper; and then he prayed them to be mindful of his soul in their prayers, especially at the Holy Eucharist. The brethren wept abundantly, but he comforted them and said, "The time of my freedom is at hand. I long to be dissolved and to be with Christ; for my soul desires to see Christ my King in His glory."

In the evening, after the office of vespers was finished, the young disciple Wilbert came there again, and said, "Dearest master, one sentence remains." "Write quickly," he replied. "It is done." "You

have well said 'it is finished;' now take my head into your hands, for I love to sit opposite my little oratory where I used to pray and call upon my Father." He was laid upon the floor of his cell, upon a cloth of hair, and received the last anointing of the Church and the blessed Body of our Lord in the presence of the whole community. He then gave each of them the kiss of peace, and, singing the doxology, his spirit passed to God in the early morning of Ascension Day. His festival is universally observed on the day following, we may suppose to avoid coinciding with St. Augustine's Day.

It was not until some hundred years after his death that the title Venerable became connected with his name. Legend tells us that his bones were stolen by a monk of Durham, and placed near St. Cuthbert's, but they were afterwards removed to a rich shrine at the west of the cathedral. There are no ancient dedications to his honour, but at Wearmouth, Gateshead, and Liverpool recent churches have been named after him. His emblems are himself holding up a pitcher, and also light coming down from heaven.

JUNE 1ST, 90.

ST. NICOMEDE, PRIEST AND MARTYR.

For St. Nicomede the holy,
Now our thankful hymns ascend,
Who his Master followed solely,
Counting death to be his friend.
Bore he pain for Christ the King,
And his triumph now we sing.

ST. NICOMEDE was a priest in Rome during the reign of the Emperor Domitian. He is supposed to have been a disciple of St. Peter, and to have assisted him in preaching the Gospel. In the early part of the emperor's reign, Felicula, a virgin, had suffered death for Christ, at the instigation of Flaccus, a nobleman of Rome. Nicomede, at the peril of his life, had the martyr buried with Christian rites. She had been thrown into the public sewer, there to die of starvation, by her enraged heathen lover. Nicomede came by night and carried the body to the cemetery seven miles off, on the Via Ardentina. By this he was discovered to be a Christian. He was brought before Flaccus, who ordered him to be led before an altar and commanded him to sacrifice to the gods.

He absolutely refused to deny Christ,

and was beaten with whips loaded with lead until he died. He was then thrown into the Tiber. His body was, however, rescued by a priest of the Church, and laid to rest in the same cemetery in which he had buried the virgin Felicula. There are no churches in England dedicated to him. He was full of love for the faithful departed. The care of the remains of the martyrs was his self-imposed task. There are many legends of his works of mercy, but we cannot speak as to their historical accuracy. His emblem is a spiked club.

JUNE 5TH, 755.

ST. BONIFACE, ARCHBISHOP AND MARTYR.

What though by those he would convert
He took his last and deadly hurt?
He counted it an honour high
That as his Lord he thus might die.
Thrice glad to him that Whitsun Eve,
When earthly sadness he might leave.

THE Apostle of Germany, as St. Boniface has been called, was born in Crediton in 680. His English name was Winfrid. At thirteen years of age he was sent to the monastery at Exeter, where he devoted himself to the study of Holy Scripture. He afterwards went to Nutcell, in the Diocese of Winchester. He was ordained at the age of thirty. From his earliest days he had longed to be a missionary, and in 716 he made an ineffectual attempt for the conversion of Friesland.

Two years later he went to Rome and offered his services to Pope Gregory II. The pope approved of his desire and gave him his blessing, and a commission to preach in any infidel country where he might desire to go. St. Boniface began his labours in Bavaria and Thuringia, countries which had fallen from the faith, partly through the carelessness and immorality of the clergy. Hearing, however,

that there was a likelihood of success in Friesland, he journeyed there and joined St. Willebrord, Archbishop of Utrecht. There they laboured together, building churches, making converts, and overturning the idol temples. It was the desire of the archbishop to consecrate him as his coadjutor and successor, but he was too humble to accept the honour. He obtained permission to go to the eastern part of Germany to carry the Gospel, and he converted many in Hesse and Saxony. In 723, St. Boniface went to Rome to consult the pope on matters of difficulty. Gregory examined him upon his faith, and on the Feast of St. Andrew he consecrated him a bishop. Afterwards he made him Primate of Germany. Here he lived to see the Church firmly established, and consecrated many bishops. When he consecrated Lullus to the See of Mentz, he said to him, "The time of my death approaches; I pray you to finish the churches I have begun in Thuringia, and to labour for the conversion of the people." He then went down the Rhine to Friesland with the Bishop of Utrecht and twelve priests, deacons, and monks. He was preparing for the confirmation of the newly-baptised near Doccum, when a troop of savage pagans rushed in

upon them sword in hand. The Christians first tried to resist, but Boniface came forward and cried, "Cease to fight, my children. The Scriptures forbid us to render evil for evil. The day has come that I have long waited for. Hope in God and He will save your souls." He was murdered with fifty-two others in the seventy-fifth year of his age. Many of his relics were picked up. Four of his books—one written with his own hand and stained with blood—are at Fulda, while needlework and vestments are preserved with loving care at Utrecht.

St. Boniface was a great student of Bede, and numbers of books were sent to him from England from time to time. His body rests in his church at Fulda, where he had desired to be buried. Legend states that many miracles have been wrought at his tomb. There are two churches in England dedicated to him: Bunbury, Cheshire, and Bonchurch, Isle of Wight.

His emblems are a bishop hewing down an oak, for after his consecration he cut down a great tree long superstitiously venerated as the oak of Woden, and with the wood he built a Christian oratory. Other emblems are a bishop with a scourge, or a book pierced through with a sword.

JUNE 17TH, 303.

ST. ALBAN THE MARTYR.

Of our soldier-saint we sing,
Proto-martyr who did bring
Life as offering to his King.
All he erstwhile counted sweet
Laid he at his Saviour's feet.
By death made his gift complete.

ST. ALBAN, Proto-martyr of Great Britain, was a native of Vereslanium—now called after him, St. Albans. He suffered martyrdom in the persecution under Diocletian. He was of noble family, and a soldier. When the storm of persecution arose in Britain he was still a pagan. It was when a Christian priest sought shelter from persecution under his roof that he became struck with the piety and modest demeanour of his guest, who gave himself to praying and watching, that he desired to be taught concerning the Christian faith. Amphibalus (that was the name of the priest) instructed him, and received him into the Church. A party of soldiers, furious at the escape of the priest, came to search for him, but St. Alban persuaded Amphibalus to change dress, and he went out to the soldiers wearing the priest's habit. He was

seized and dragged before the judge. Venerable Bede gives the following account of his martyrdom: "Because," said the judge, "you have concealed a rebel, and a sacrilegious person, rather than give him up to the soldiers to suffer the punishment of his impiety as a blasphemer of the gods, you must undergo all the tortures due to him if you dare to depart from the worship of our religion." But St. Alban declared openly that he was a Christian, and said, "Know that I am a Christian, and that I will join only in the Christian worship." Then the judge was full of fury, and cried out, "If you would enjoy eternal life, delay not to sacrifice to the great gods." But St. Alban replied, "Those sacrifices which you offer to demons can neither help those who offer them, nor can they grant the desires and prayers of their supplicants. Nay, more than this, whosoever sacrifices to these idols shall receive the eternal punishment of hell for their reward." Then the judge ordered the holy confessor to be scourged by his torturers, thinking to hurt the constancy of his heart by stripes, as he could not by words, but when his sufferings were most severe he bore all patiently, yea, joyfully, for the sake of his Lord. When the judge saw that he

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could not be overcome by torture, he ordered that he should be beheaded.

Very numerous are the legends told of him. Historians tell us that as he was led to death he came to a river whose rapid current separated the city walls from the opposite bank, where he was to suffer. A vast number of men and women had come together, and St. Alban, whose soul burned with a desire to arrive quickly at his martyrdom, and was delayed by the torrent, raised up his eyes to heaven, and presently he saw the stream fall back and open him a way to pass. When the executioner saw this, he hastened to meet him as he came towards the hill where he was to die, and throwing down his sword, which he had held drawn in his hand, he prayed to be allowed to suffer either with St. Alban, whom he had been ordered to put to death, or in his stead. The hill was a spot of rare beauty, about fifty paces from the river's bank, adorned with many flowers; the natural slope was smooth and gentle on every side.

Another legend tells us that when St. Alban got to the top of the mount he prayed God to give him a little water, and immediately a fountain sprang up at his feet, which has flowed ever since. The martyr was

then beheaded, and the soldier who declined to be the executioner suffered with him.

Another writer tells us that when a second executioner, after some delay, was found, and he had struck off St. Alban's head, he miraculously lost his own eyesight. The priest who baptised St. Alban escaped to Wales, where, after converting many to the faith, he was pursued and brought back to Redbourn, where he was stoned to death three miles from St. Albans. The stately abbey of St. Albans was afterwards built upon the spot of St. Alban's martyrdom. Constantine the Great built the first church, Offa the second in 793, as well as a great monastery. In Henry VIII.'s time the townspeople bought the church for about £3000, but the monastery was destroyed and the shrine broken up. There are some eight ancient churches bearing his name. He is represented as a very young man, with a sword in his right hand and a cross in his left, and sometimes he is represented carrying his own head in his hand.

June 17th is usually considered to be the day of his execution, but some churches, as, for instance, St. Alban the Martyr, Holborn, keep the 22nd as his festival.



JULY 15TH, 971.

ST. SWITHIN, BISHOP.

St. Swithun asked that he might lie
In death 'neath feet of passers-by;
That so the rain-drops might supply
For him a penitential cry.

ST. SWITHIN was born of white parents early in the ninth century in the kingdom of the West Saxons, and was brought up from a child in the monastery of Winchester. He was ordained by Helmstair, Bishop of Winchester, and was made dean of the monastery and spiritual director to King Egbert, who entrusted his son, Ethelwolf, to his care, who, when he became king, made St. Swithin Bishop of Winchester.

Ethelwolf made a pilgrimage to Rome under St. Swithin's direction and restored the English college in that city. The bishop was of a very noble character, and he devoted himself wholly to the care of his flock. He gave himself little time for sleep, and exhorted all his people to perseverance. He himself practised many austerities and humiliations, such as walking barefooted. An historian of his own day writes thus

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concerning him: "He followed the path of peace and holiness, thirsting after the fountain of life and eternal bliss." He walked everywhere on his Church business, and where he found a church needed, or in dilapidation, he built one, or restored it, at his own expense. It was at this saint's suggestion that King Ethelwolf bestowed on the Church the tithe or tenth part of all the lands of his kingdom. He died in 862, on the 2nd of July.

As he was dying he requested his monks not to bury him in the church, but in a humble place where the feet of passers-by might tread and the rain of heaven might fall upon him. His request was complied with, but in 971 his remains were translated into the cathedral church of Winchester on the 15th of July, and legend relates that they were hindered in so doing by a sharp rain lasting forty days. This was about 100 years after his burial. In 1093 he was again moved, with a great procession, into the new church.

The Church commemorates his name on the 15th of July in our Church of England Calendar. Fifty-one churches are dedicated to him. His emblem is a shower of rain.

JULY 20TH.

ST. MARGARET, VIRGIN AND MARTYR.

Drank she of the martyr's cup,
Life for Christ she yielded up;
Tortured was the feeble frame,
While she called on Jesu's name.
In that name she conquered pain,
Through that name did rest attain.

OF St. Margaret, virgin and martyr, we know very little. History tells us that after witnessing a great confession before a pagan governor she was honoured to die for her Lord. It is probable that her death took place at Antioch during the tenth general persecution. Her father, Theodosius, was a pagan priest of Antioch, and it is related that she was taught Christianity by her nurse, who had secretly become a Christian. When her father heard that she had embraced Christianity he turned her out of doors, and she lived with her nurse, tending the sheep. During her work legend relates that she was seen by one Olybrius, a Roman prefect, who was so struck by her beauty that he desired to marry her, but upon her refusal she was put to the most fearful tortures, which ended at last by death by the sword. Her name is honoured in England, for 230 churches are dedicated

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in her name. Her emblem is herself bearing a cross, with which she is subduing a dragon, to signify that by the virtue of the Cross she overcame the temptations of the devil.

JULY 22ND.

ST. MARY MAGDALENE.

O Magdalene! the lost and found,
We love to think of thee,
Whom Jesus lifted from the ground,
And from sin's power set free.
A jewel thou didst lie debased,
Till Jesu thee in safety placed.

ST. MARY MAGDALENE has always been considered to be the patron saint of penitents. We read in the Gospels of "a woman who was a sinner" (St. Luke vii.), of "Mary of Bethany," the sister of Lazarus (St. John ii. 2, xii. 1; St. Mark xiv. 3; St. Matthew xxvi. 1), and of Mary Magdalene, who followed Jesus from Galilee and ministered unto Him.

The opinion that these things are told of different women has always been held by the Eastern Church, but whether they belong to one holy woman or to three, the words of St. Bernard are equally true, "Blessed is she who anointed the feet of Jesus, more blessed she who anointed the Lord's head, but most blessed she who prepared the precious dew for His whole body."

Historians tell us nothing more of St. Mary Magdalene than we read in the

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Gospels. It is commonly said that she retired to Ephesus after our Lord's Ascension, and lived with the Blessed Virgin and St. John, and that she survived the Mother of God for some years; but another tradition says that she went with her brother and sister to France, and died near Marseilles.

The Greeks call her the equal of the Apostles because she was the first witness of the Resurrection. She is a favourite saint in England, 170 churches being dedicated to her honour. Her emblem is a jar of ointment.

JULY 26TH.

ST. ANNE, THE MOTHER OF THE BLESSED
VIRGIN.

Mother of the Mother Blest,
On whose bosom oft did rest
Mary, Virgin, Mother mild,
Parent of the Sinless Child.

WE are told very little of the parents of the Blessed Virgin Mary. Anne and Joachim were a holy couple, like Zacharias and Elizabeth, and were of the tribe of Judah, and Joachim was descended from the royal line of David. St. Joachim's name may be traced as having been known and honoured in the first century. No record of the history of Joachim and Anne has been preserved, so that their history must remain unknown, for the accounts of later years are wholly fabulous. Legend says that St. Anne was of the tribe of Levi, and that she was the youngest of three sisters, daughters of the priest Matthew, who executed the priest's office in the reign of Cleopatra. The observance of her day was introduced into England by Queen Anne of Bohemia, the wife of Richard II. A church was built in her honour by the Emperor Justinian I. at Constantinople

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in the sixth century, and her remains removed to it in 550. St. Anne has ever been considered the model of holy matrons, and is frequently represented as teaching her pure and holy daughter to read. She is generally represented with a book in her hand, to show that she took care to teach holy lessons to her blessed Child.

There are twenty-three churches dedicated to her honour in England.

AUGUST 10TH, 258.

ST. LAWRENCE, DEACON AND MARTYR.

So his King St. Lawrence followed,
Caring not for death or pain;
Thinking of the vision glorious,
Which through death he might attain.
As he followed we may follow,
Follow not through death, but life,
Through the struggle with temptation,
Through the daily, hourly strife.

ST. LAWRENCE was a Spaniard, and we believe that the country house where he lived with his parents is still known as "Loretto," near Huesca. He was educated at Saragona, and was ordained by St. Sixtus, Bishop of Rome, who made him chief of the seven deacons of the City Church.

The fury of the eighth general persecution under Emperor Valerian had reached its height, and it fell severely on the Christian bishops. Orders were issued that none should be spared, and the Bishop of Rome was led forth to die. St. Lawrence, his archdeacon, followed him, weeping. "Whither art thou going, my father, without thy son?" and St. Ambrose tells us he added, "Whither, O holy priest, without thy deacon? Wast thou ever wont to

offer the sacrifice without thy minister? Dost thou refuse me a share in thy bloody death, when thou hast admitted me to the consecration of the Lord's blood? Abraham offered his son. Peter sent Stephen before him. Oh, father, let thy strength be shown in thy son. Offer him whom thou hast trained up."

The bishop comforted him, and said, "I do not leave thee behind, my son, but a nobler struggle is in store for thee. We, as old men, finish our course by a lighter trial, but in thy youth a more glorious triumph awaits thee. Thou shalt soon come after me. Cease to weep. After three days thou shalt follow me. It is fitting that between the priest and the deacon this number should intervene. Why dost thou desire a share in my passion? I leave it to thee as an inheritance. Why wish my presence? Let the disciple go before his master!" Sixtus then told Lawrence to sell all the treasures of the church, set with jewels of great value, and give to the care of the 1500 poor over whom he had charge. There were rich chalices and golden candlesticks for use at the altar, amongst other things of value. These St. Lawrence sold and distributed to the poor. Valerian, hearing of this

distribution, imagined that the Christians were possessed of immense wealth, and summoned the archdeacon, who confessed that their riches were very great, and promised to produce them on a given date. He was threatened with death if he failed to keep his word.

He then gathered together all the poor Christians in Rome, in number about 1500, with the holy virgins and widows, and then he bade the emperor come and see the treasures he had boasted of at the doors of the church. "Here are the riches of the Church, for what treasure has Christ more precious than these, in whom He says that Himself is? As it is written, 'I was hungry and ye gave Me meat; I was thirsty and ye gave Me drink'; and again, 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me.' . . . The earthly gold which you desire is the root of all evil and misery, but these are the children of light, which is the true wealth. For no chance can destroy it, nor thief take it away. And lest you should think Christ poor, behold these gems, the consecrated virgins and holy widows. These are the precious ornaments of the Church; arrayed in these she is lovely in the eyes of Christ her spouse. Take them,

then, and adorn your city." The prefect considered that he was being mocked, and St. Lawrence was instantly seized and condemned to torture unless he would denounce Christ, but all the efforts of his tormentors were of no avail. An iron frame, shaped like a gridiron, was then prepared, and heated red hot by live coals underneath. Upon this the martyr lay burning. Legend tells us that throughout his lingering agony he was refreshed by heavenly solaces and visions, and his face showed no sign of suffering. He was calm and unruffled to the last. His constancy won the hearts of several of the watchers. It is related that he was so tranquil that when one side was consumed he asked his executioner to turn him on the other, and when the fire had done its work upon that too, he said, "Now it is ready, you may eat." His festival has been kept ever since the fifth century. One of the seven great basilicas of Rome—St. Lawrence-without-the-Walls—bears his name, and 250 churches are dedicated to him in England.

His emblem is a gridiron, and the great Spanish palace of the Escorial is built in his honour in this shape.

AUGUST 18TH, 430.

ST. AUGUSTINE, BISHOP OF HIPPO,
CONFESSOR AND DOCTOR.

For long years the mother praying,
Rested on the Master's Word;
She believed, tho' long delaying,
That her prayer the Master heard.
In His time her prayer was granted,
And the angels joyed to hear;
As *Te Deum* Austin chanted,
Fresh from chrism waters clear.

ST. AUGUSTINE was the son of a pious mother who for many years had the pain of witnessing his doubt and unbelief, but who prayed incessantly for his conversion, and before her death was blessed by the sight of it. St. Monica converted his father, but Augustine gave himself up to a course of life quite inconsistent with that of a catechumen, into which he had been admitted in his infancy. It was when he was still under age that he embraced the Manichæan heresy, in which he continued for nine long years, dissatisfied with himself and every one else. In his distress of mind he left his native place and came to Carthage, from thence to Rome, and then to Milan, teaching rhetoric for a living. In 385 he came in contact with St. Ambrose; and Augustine, won by his manner, attended his services, and, as a result, determined

to leave the Manichæans and become again a catechumen. He was baptised by St. Ambrose, and tradition says the *Te Deum* was on this occasion sung by them both for the first time. It was, in the first place, through a friend, Alypius, that St. Augustine was induced to embrace Christianity, and after due preparation for baptism he resolved to rid himself of all his worldly possessions, except what might be necessary for bare subsistence. He returned to his native place, Thagaste, there to lead a life of retirement. At the end of three years from his return into Africa he was admitted into Holy Orders. It appears he felt the responsibility of the ministerial life, and wished to remain for a time as a layman; and as he had already a great reputation for piety, he feared lest he should be forcibly consecrated bishop. Some circumstances led him about this time to Hippo, where a presbyter was wanted, and the people at once cried out that he should be their pastor. On his coming to Hippo, Valerius the bishop gave him ground on which to build a monastery. Shortly after this Valerius, who was growing old, appointed Augustine his coadjutor in the See of Hippo, and thus secured his succeeding him on his death, an object which he had very much at heart. The

life of this great saint closed during a period of fearful persecution. In the year 428 the Vandals—Arians by creed and barbarians by birth and manners—crossed the Straits of Gibraltar and brought ruin upon the fertile district of Hippo. They burned and massacred all that came in their way, broke into the churches and then set them on fire. St. Augustine was then seventy-four years of age, and a neighbouring bishop wrote to consult him as to the lawfulness of flying from the barbarian invasion. In reply, Augustine urged the bishops and pastors to remain with their flocks to the last, lest they should be left without the ministrations of the Church. At length events hastened on to a close. Fugitive multitudes betook themselves to Hippo. Boniface, the Governor of Africa, and a friend of Augustine's, threw himself into it for its defence, and the Vandals appeared before the walls. Meanwhile Augustine fell ill. He had with him many of the African bishops: amongst others was Possidius, whose account of his last hours is preserved to us.

One day he said, "Know ye that in this our present calamity I pray God to vouchsafe to rescue this besieged city, or, if otherwise, to give His servants strength to bear His will, or at least to take me to

Himself out of this world." On the third month he was seized with a fever, and later the enemy retreated from Hippo. But though the Vandals failed in their first attack upon Hippo, they renewed it successfully after his death. Boniface was defeated and returned to Italy, and the inhabitants fled from Hippo; the Vandals entered and burned it, but fortunately the library of Augustine was preserved.

During his last illness he set himself to write out the seven penitential Psalms, and placed them against the wall, so that as he lay in bed he could see them. About ten days before his death he asked his attendants not to allow any but his medical attendant to enter his room, so that he might give himself to prayer uninterruptedly.

St. Augustine's writings are very numerous; his commentaries and writings against the Pelagian, Manichæan, and other heresies are well known. His *Confessions*, his *Commentary on the Psalms*, and *The City of God*, are among his best-known works. Altogether he wrote one hundred and eighteen books. He died in 430, and was buried at Hippo, but was later translated to St. Peter's, Pavia. Twenty-five old churches and twenty-five modern ones are dedicated to him in England. His emblem is a flaming heart.

SEPTEMBER 1ST, 725.

ST. GILES, ABBOT AND CONFESSOR.

As abbot and confessor true,
He in his tasks his Master knew:
He daily followed Christ in love;
He follows now in joy above.

ST. GILES, or Egidius, was of noble family, or, as some historians tell us, of royal descent. He was born in Athens about the middle of the seventh century. He is said to have been lame, and is the patron saint of cripples. He refused surgical aid under the belief that God had sent the affliction to him, to be borne as a cross. At an early age he sold his patrimony, and built for himself in France a little cell in a forest near Nismes, where for many years he served God in retirement with only one companion, living on the fruits of the earth and the milk of a hind. As a king of the Goths—one Flavius Wamba—was hunting in the neighbourhood of Nismes, his dogs pursued her to the hermitage of the saint, where she took refuge. Thus it was that he was discovered. The king treated him with all reverence, and offered him honours if he would leave his seclusion,

but he firmly declined, saying that his only desire was to serve God in solitude. Thereupon the king gave him land for the endowment of a monastery, and, some say, made him the abbot; and this monastery was gradually filled with monks of the Benedictine Order. In the government of this house St. Giles spent nearly fifty years of his life, living until he attained the age of eighty. During the invasion of the Saracens in 720 he fled with the monks into the interior of France; but when the infidels were defeated St. Giles returned to his abbey, where he died in 725. In England he is also called the patron saint of lepers, since the time when Matilda, queen of King Henry I., built a hospital for lepers attached to the church of St. Giles, Cripple-gate. One hundred and forty-six churches were dedicated to him before the Reformation, but not any since. His emblem is a hind seeking his protection.

SEPTEMBER 7TH, 340.

ST. ENURCHUS, BISHOP.

To St. Enurchus now it matters not
How very soon the world his life forgot:
To his own Master, Christ, he stood or fell,
And what that Master willed he counted well.

ST. ENURCHUS, or Evurtius, is a very obscure saint, and there is very little reliable history about him. His name appears in the old Sarum calendar, and was changed to its present form on account of the misspelling of the printers. He was said to be a sub-deacon of the Roman Church, and came into Gaul in his youth. More than fifty years before, a band of missionaries had been sent from Rome to preach the faith in that country (as we saw in the account of the life of St. Lucian).

When St. Enurchus arrived in Orleans, legend says that a dove lighted on his head, and he was at once chosen bishop. Here he built a church in honour of the Holy Cross, and the building was finished in three years. Legend adds that, as the foundations were being dug, a treasure was found which was sent by St. Enurchus to the emperor, who returned it doubled. At the dedication it is said that a cloud, surrounded by a hand giving the benedic-

tion, was seen on the bishop's head, and the Chapter of Orleans still uses this device as a seal. He laboured assiduously in Orleans for twenty years, converting thousands to the faith of Christ, until nearly the whole city was Christianised. He has no church dedicated to his name in England. He died about the year 340. His emblem is a dove.

SEPTEMBER 17TH, 709.

ST. LAMBERT, BISHOP OF MAESTRICHT
AND MARTYR.

He served Thee in his childhood first,
And then Thy Church as bishop nursed;
To exile sent, then back returned,
His zeal for Thee, his King, still burned.

ST. LAMBERT was the son of Christian people of rank. He was educated at St. Meodard by its bishop, after whose martyrdom Lambert was chosen to succeed him. He was expelled from the see during the troublous times of the insurrection of Childeric II. He returned to the monastery of Stavelo, where he remained nearly seven years, and here he practised the austerities of the humblest monk. Legend relates at this time that one night he made a noise by letting his sandal fall in the dormitory; for this he was reproved by the abbot, who told him to do penance by going out and praying at the great cross in the quadrangle. Here he went, but was forgotten by the abbot; in the morning search was made, when he was found nearly frozen with cold. The abbot and the monks, horrified, prayed forgiveness, but Lambert asserted that he was in the wrong and not the head of the monastery. He was later restored to his

see by Pepin. But troubles for him were not at an end. Two men who had plundered the church at Maestricht were put to death by some followers of the bishop. In revenge two relations of Alpias, whose life and character Lambert had reproved, broke into his house near Liège headed by a troop of soldiers. The bishop begged that his followers should not fight for him, and he was murdered with a dart from one of the soldiers. He was Bishop of Maestricht for forty years, and he was buried in St. Peter's Church, though his remains were later removed to Liège. His emblem is a dart or a lance, signifying what death he died. Two churches only in England are dedicated to his memory: Burnaston in Yorkshire, and Stonham Aspall in Suffolk.

SEPTEMBER 26TH, 258.

ST. CYPRIAN, ARCHBISHOP AND MARTYR.

Brought before his foes for trial,
Cyprian stood erect and strong;
Grieved his Lord by no denial,
Stained his soul with no such wrong.
Life to Christ he yielded up,
Drinking death's short solemn cup.

THASCIUS CÆCILIVS CYPRIAN, who is spoken of by St. Augustine as "the most sweet doctor and blessed martyr," was a native of Africa, his family being of senatorial rank in the city of Carthage. He was born a pagan, and only learnt the Christian faith when he was forty-six years old. He was taught it by a holy priest named Cæcilius, whose name out of love and gratitude he joined with his own. Before his conversion the self-denial and purity exacted by the law of Christ seemed to him impossible, and on one occasion he exclaimed, "How can one at once get rid of rooted and hardened habits, which arise either from nature itself, or from long custom? But when the life-giving water had washed away the sins of my past life, and my cleansed heart had received light from on high, and the Heavenly Spirit, I was amazed how my doubts vanished away:

all was open, all was clear; and I found easy what had appeared to me impossible: so that whatsoever is born according to the flesh and lives in crime is of the earth; and that whatsoever is enlivened by the Holy Spirit cometh from God."

His first act as a Christian was to sell his goods—he was rich, and the owner of a beautiful house and gardens—and he gave all to the poor. He was soon idolised by the people, and on being made presbyter of the Church at Carthage, was soon after unanimously elected bishop. Cyprian was very unwilling to take upon himself the office of bishop, feeling unworthy of the honour, and unequal to the responsibilities of the position. It was at this time that the persecution under the Emperor Decius began, and the heathen population cried out that Cyprian should be thrown to the lions in Carthage. He then retired for a time into the country. Upon his return Cyprian found that schisms had been formed during his absence, and then he wrote a treatise on "The Unity of the Church," condemning these divisions. In some things he was considered severe, *e.g.*, a difference arose between the churches of Africa and that of Rome, upon the mode of receiving converts from sects who had

been already baptised. St. Stephen, the Bishop of Rome, held that they should only receive imposition of hands. St. Cyprian required that they should be re-baptised, as he held their former baptism invalid.

In 257 the eighth general persecution began under Valerian. St. Stephen was the first to suffer martyrdom in Rome. On the thirtieth of August in the same year, St. Cyprian was brought before Patrinus, the pro-consul. When asked his name he said, "I am a Christian and a bishop. I know no other gods than the true God alone, who hath made heaven and earth and the sea, and all that they contain." He was threatened with torture and death, but nothing would move him, and he declined to give up the names of his clergy. He was then banished to Curuba, a town fifty miles from Carthage. Here the Christians received him with joy. He remained in Curuba nearly a year, assisting the poor and comforting the Christians. As soon as he was allowed, he returned to Carthage, where the persecution was daily increasing. On the thirteenth of September, by the order of the pro-consul, when Cyprian had returned to his house and sat in his beloved garden,

officers arrived to take him, and he was carried a distance of six miles in a chariot to a country seat of the governor's.

On the fourteenth of September, Cyprian was summoned before the governor. He was attended by his people to the hall of justice. Galerius, the governor, questioned him and asked, "Art thou Thascius Cyprian?" and the saint replied, "I am." "Art thou esteemed as a father by sacrilegious persons?" "I am." "The most sacred emperor commands thee to offer sacrifice." "I will not obey." "Be advised; do what thou art commanded: in a matter so plain there is no need of advice." But Cyprian remained firm. Having pronounced sentence, Galerius wrote upon a tablet, "Thascius Cyprian shall be punished by the sword." To which the bishop replied, "Deo gratias." The people cried aloud that they were willing to die with him. St. Cyprian was then led by soldiers into the country, to a place surrounded by trees. With his own hands he bound his eyes; his deacon and sub-deacon tied his hands; and the Christians spread cloths around him to catch his blood. He fell by the sword, and joined the army of martyrs. There were only two ancient churches dedicated to him in

England: one, St. Cyprian's Church, near Redcar, now long since destroyed; the other at Chaddesley, in Worcestershire. Many modern churches are being named after him. His emblems are a sword and a book.

SEPTEMBER 30TH, 420.

ST. JEROME, PRIEST, CONFESSOR, AND
DOCTOR.

He with his pen a battle
Against false doctrine fought,
And so, as priest and doctor,
The early Church he taught.

Most justly has St. Jerome been called the patron of sacred study. He was born at Idrigni, a small town on the confines of Pannonia, Dalmatia, and Italy, about the year 342. He came of a good and rich family, and was sent to Rome to be educated. He practised at the bar, and made wonderful progress in learning. Brought up as a Christian, he was one only in name, and, being educated by heathen teachers, he fell into many of the temptations of the great city of Rome. Although he was worldly and unspiritual, he had evidently a desire for higher things. After practising at the bar, he went to Gaul to visit several schools of learning there. Whilst at Trèves he was converted, and then and there dedicated his life to the service of God. He received the grace of baptism, and for some time lived quietly in a monastery at Aquileia. He was fre-

quently afflicted by illness, but he continued earnest in his studies. Hebrew being a great difficulty to him, he was frequently tempted to give it up. This language he was taught by a converted Jew, and in time became also a complete master of Greek, which afterwards was of great use to him in his sacred studies. A bitter discussion was going on about this time in the Eastern Churches with regard to the succession to the See of Antioch. St. Jerome became so weary of the dispute that he left and went to Jerusalem, and later to Bethlehem. At Antioch he was ordained priest by Paulinus, Patriarch of Antioch, but we are told that he considered himself so unworthy of the office that it was some time before he would exercise it. He was also for a little time secretary to Pope Damasus, and then he gave much of his time to the instruction of several holy women. St. Marcella, who had been left a widow shortly after her marriage four years before, and who lived in retirement with her daughter Principia, was also amongst his pupils and friends. Perhaps the most distinguished of these ladies was St. Paula. Eustochium, her daughter, resembled her in sanctity and devotion. St. Paula, history tells us, built him a monas-

tery in Bethlehem, and also a convent for his nuns.

It was in 385 that St. Jerome returned to Palestine and continued his study of the Hebrew language. Here, with the remainder of his family property, he endowed a hospital for the relief of pilgrims. His rules for the monks and nuns were marked by severe discipline. The nuns lived in strict seclusion, and were all dressed alike, and had all things in common except their habits; they fasted often. At the death of St. Paula, her daughter, St. Eustochium, succeeded her in the government of the convent.

Eleven years later St. Jerome died. He was nursed in his last illness by Paula's young niece, and buried at Jerusalem. None of the circumstances of his end are of authentic value, but it was well said of him that, whether he was eating or drinking, or whatever he was doing, the awful trumpet of the doom was ever sounding in his ears. In learning St. Jerome is said to be the most scholarly of the ancient fathers. His greatest work was the translation of the Holy Scriptures into Latin, the "vulgar tongue" of the day, and still known as the Vulgate. The last of his letters which remain is one written to St.

Augustine—who, like himself, was engaged in controversy with the Pelagian heretics—thanking him for his labours in defence of the faith, and expressing an ardent desire to see him. He also wrote a somewhat remarkable treatise against Helvidius. The followers of Pelagius burnt both the monasteries founded by St. Paula, and St. Jerome only saved his life by flight.

There are three churches in our country dedicated to him: St. Hierom, Llangwm, Monmouthshire; St. Hierom in Pembroke-shire; and St. Jerom in Denbighshire. His emblems are a church, a lion, and a stone.



OCTOBER 1ST, 533.

ST. REMIGIUS, CONFESSOR, ARCHBISHOP
OF RHEIMS.

Not by the martyr's death alone
The martyr's crown in Heaven is won:
There is a triumph-robe on high
For bloodless fields of victory.

ST. REMIGIUS was born at Laon in the year 459, and was the son of a nobleman of Gaul. From his childhood he was remarkable for his gravity and thoughtfulness. He left his father's house that he might live a life of retirement from the world, and he spent the greater part of his time in fasting, watching, and prayer. At the early age of twenty-two he was so renowned for his piety that he was taken almost by force and elected unanimously bishop of Rheims. An historian of his day wrote of him as follows: "He was liberal in alms, devout in prayer, sedulous in vigils, perfect in charity, abased in humility, distinguished in doctrine, ready in speech, most holy in conversation."

When his mother was old, it was foretold to her that she should have a son who should be the cause of salvation to many.

He was certainly the most eloquent man of his time, and legend says that many miracles were performed by him.

The Franks—a people from the east of the Rhine—had overspread Gaul and subdued the people; but they did not expel them, but mixed with them, adopting their language and manners. They did not, however, accept the Christian religion all at once, and their king, Clovis, was a pagan. His wife, Clotildis, was a Christian, and she earnestly desired his conversion. Her eldest son, Ingomer, was baptised, but died a week afterwards. Clovis reproached his queen, and said she had caused the child's death by superstition; but she replied: "I am thankful to God that He has thought me worthy to bear a child whom He has called to His Kingdom." Their second child was also baptised, under the name of Clodomir. He too was at the point of death, and the king was in despair; but God granted his life in response to the tears and prayers of his mother. The conversion of Clovis happened on this wise. His armies were engaged in a desperate battle, and the day seemed lost, when the king cried out: "Oh! Jesus Christ, whom Clotildis calls the Son of God, if Thou wilt give me the victory over

my enemies I will believe in Thee, and be baptised in Thy name." Having gained the victory, to the queen's great joy he prepared to fulfil his vow, and was instructed in the Catholic faith by a holy priest, St. Vedast; and by the request of the queen he was received into the Church by St. Remigius; and his nobles and his people were persuaded by the king to embrace the Christian faith also, and 3000 of them received Holy Baptism with him on Christmas Day at Rheims. As the primate led the royal catechumen to the font, he said: "Bow thy neck in meekness, O Sicambrian! adore what thou hast hitherto burnt, and burn what thou hast hitherto adored."

St. Remigius lived to a great age, having survived Clovis over twenty years. Since his time Rheims has ever been the metropolitan see of France. The saint was buried in the Benedictine Abbey of Rheims. As his emblem he has a dove bringing him oil; he is also shown carrying the holy oil, and sometimes with birds feeding from his hands. No churches in England are dedicated to his name.

OCTOBER 6TH.

ST. FAITH, VIRGIN AND MARTYR.

When the morning dew was shining
On her soul to Christ inclining,
She to Him was faithful found:
Not the torture great could move her,
Christ by suffering stern would prove her,
Ere she gained the Holy Ground.

ST. FAITH was a very beautiful maiden—a child in years—the daughter of Christian parents in Agen, a city of Aquitaine in Gaul. She fell into the power of the savage Dacian, who was at that time Governor of Gaul. She suffered in the reign of Maximian. She was arrested, and when brought before the governor she made the sign of the Cross and said this prayer: “Lord Jesus, Who art always ready to help those who serve Thee, strengthen me in this hour that I may answer as becomes Thy servant.”

Dacian at the first spoke gently to her and asked her name, to which she replied: “My name is Faith, and I try to be like my name.” “What is your religion?” was the next question; to which Faith answered: “I have served Christ from my infancy, and to Him I have consecrated my whole soul.” Then the governor tried persuasion. “Come, child, have some re-

gard to your youth and beauty: renounce Christ and sacrifice to Diana, a divinity of your own sex, who will give you all you can desire." But she replied: "The gods of the Gentiles are devils; how can you bid me sacrifice to them?" The governor answered: "What! do you presume to call our gods devils? Prepare to sacrifice to them instantly, or you shall die in torments." "I am not only ready to suffer every torment for Christ, but I even long to die for Him." Then Dacian in a fury ordered a bed made of brass to be brought, and had the innocent girl bound with iron chains and placed upon it. A great fire was kindled, the heat of which was made more intolerable by the oil and other inflammable matters which were added. Those who watched the martyrdom of this young saint were struck with horror at the barbarity of the governor, and they cried out with shame: "How can the tyrant thus torture an innocent maid only for worshipping her God!" Many were converted by her constancy, and, refusing to sacrifice, were beheaded with her.

The Bishop of Agen, and others who had fled to the mountains and hidden themselves amongst the rocks, hearing of the

martyrdom of this young saint, were ashamed of their cowardice, and returned to comfort the Christians who were left, and died for the name of Christ. This is all that is known of this one of the youngest of Christian martyrs. The crypt in St. Paul's Cathedral is dedicated to her, and there is St. Faith's Chapel in Westminster Abbey, in addition to sixteen churches in England which are dedicated to her memory. A sword and gridiron, a bundle of rods, a book, and an iron bed are given as her emblems.

OCTOBER 9TH.

ST. DENYS, BISHOP AND MARTYR.

For St. Denys now we praise Thee: Denys who
Gave up his life;
Bowed his neck in joy and gladness, to the
Sharp yet welcome knife.
He to earth in pain and suffering, for his Lord
Was one day thrown;
Now as jewel bright and shining, he is
Lifted to Christ's crown.

ST. DENYS, Bishop of Paris, must not be confused with Dionysius the Areopagite, the first Bishop of Athens and the convert of St. Paul. He was killed in 275, some one hundred and fifty years after St. Paul's Dionysius, who is said to have been burnt alive. After the martyrdom of St. Irenæus in 202, the Church in Gaul suffered severe persecution, and St. Fabian, the Bishop of Rome, sympathising with their condition, sent seven missionaries into Gaul, amongst them being St. Denys, or Dionysius, the future Bishop of Paris.

When he landed at Arles he found very few Christians there. Having consecrated a church there, he went northwards to Paris, whilst St. Crispin, St. Quentin, and others carried the Gospel message to more distant parts of the country. A storm of persecution fell on the Church about 270,

and amongst its early martyrs were St. Denys, with St. Rusticus and St. Eleutherius, who were beheaded. Their bodies were ordered to be thrown into the Seine, lest the Christians should bury them, but they were rescued by a Christian woman. St. Denys was buried where long afterwards King Dagobert built the abbey of St. Denys at the request of St. Geneviève, the shepherd maiden of the country near, who became a much-loved saint in Paris. To this stately church the kings of France always went to pray before entering upon any war, and again to return thanks after any victory. The abbey church was the burial-place of the kings of France until the time of the Revolution, when it was desecrated by the heathens.

St. Denys, the standard of France, or oriflamme, was called also the standard of St. Denys, and his name was the war-cry of the French crusaders on the plains of Palestine. St. Denys is sometimes represented as carrying his own head, and with a pastoral staff in his hand. Forty-three churches are dedicated to his name in England.

OCTOBER 13TH, 1066.

ST. EDWARD, KING AND CONFESSOR.

Unto Christ, our King, we sing,
Praise Him for an earthly king:
Edward king, confessor bright,
Pressing onward to the light.
On the feast behold, in thought,
Our St. Edward's body brought
To its final resting-place,
In the abbey, full of grace.

KING EDWARD was the favourite saint of England until King Richard brought in the honouring of St. George. His youth had been spent chiefly in Normandy; but though educated in the palace of the duke, he seems from his infancy to have delighted in prayer, and to have been unhurt by the dazzling temptations around him. He is described as being modest and silent. His enemies declared he was morose and sullen, but it is probable that he was silent, not from either of these sins, but from sincere humility, and the fear of the danger of overmuch talking. At any rate, there was never a happier reign than his; the Danes who were settled in England could not fail but love and respect him. The only war he undertook was to restore Malcolm, King of Scotland, who had been unjustly deprived by Macbeth, in which he was victorious.

He married the learned daughter of Earl Godwin. Edith, a lady of great beauty, who was also of a deeply religious turn of mind, employed her spare time in embroidering beautiful vestments for the Church. His rule was just and generous, and he was most beloved of his own people, after the savage rule of the Danish kings.

The two great works of St. Edward's reign were: (1) the making of a complete code of laws to be observed throughout the whole kingdom, which were probably no more than a revival of King Alfred's code, with such additions and improvements as were necessary at that time; and (2) the building of the noble abbey at Westminster. Before being made king, St. Edward had vowed to make a pilgrimage to Rome; but when he ascended the throne his nobles urged him not to leave the country at such a dangerous time. So King Edward sent to the pope and asked to be freed from his promise. This the pope consented to do on condition that he should give to the poor all the money which the pilgrimage would have cost him, and build a new monastery in honour of St. Peter, or add to the endowments of an old one. The king accepted these conditions, and founded a new Church monastery at Westminster

in place of one which had been founded by Offa, King of Mercia, in the eighth century. He was near his death when this church was consecrated, and he was too ill to be present. The abbey he built was a Norman building with rounded arches and very heavy piers. Very little of this building remains, the present one being built chiefly in the reign of King Henry III.

The rejoicing at the consecration of the church lasted many days, and the queen was present; but towards the end of them the king grew worse, and the queen then never left him, and ministered to his every want. Before he died he commended the queen to her brother and other relations, praising her great devotion; and seeing her distress he said to her: "Weep not, my daughter, for I shall not die, but live, and departing from the land of the dying I believe that I shall see the good things of the Lord in the land of the living." He died fortified with the last sacraments of the Church, and in perfect faith and in the peace of God whom he trusted.

The Abbot of Rievaulx gives an account of his life, and many old writers have testified to the beauty of his character. One of them says: "He was a man for the simplicity of his manners little able to

govern, but devoted to God, and therefore directed by Him."

Queen Edith buried him in Westminster Abbey, and was herself buried near him. His tomb is still to be seen in Westminster Abbey. He is said to have had a long white beard, a fresh complexion, and blue eyes. Twenty-one churches are dedicated to King Edward, but some of them may be called after another King Edward, who was martyred in 979. His emblems are a ring, a purse, and a sceptre.

OCTOBER 17TH, 679. ✓

ST. ETHELDREDA.

Built she upon Ely's land,
 Temple unto Christ to stand;
 There as abbess did command.

Pines may lower and laurels flourish,
 Deathless green is only thine;
 Type of heart which airs divine
 Cheer, and high communions nourish:
 Hearts on whose pure virgin wreath,
 Sin indulged might never breathe.

ST. ETHELDREDA, or Awdry, is one of our most favourite English saints, and was the daughter of the King of the East Angles, and of Hereswyda his wife; her day being kept on the eve of St. Luke's, and so does away with the fast and vigil which are usually observed on the eves of the festivals of our Red Letter Saints.

Etheldreda was brought up in the Christian faith. Against her will, whilst very young, obeying the desire of her parents, she married Tonbert, or Tonbircht, an East Anglian prince. He died within three years of their marriage, and left her the Isle of Ely as her dower. For five years she lived in strict retirement in that place. Then she was compelled to marry Egfrid, the King of Northumberland, who, like her first husband, seems to have allowed

her to give up her time to the care of God's poor, and to lead a life of meditation and devotion; although it is related that at one time she fled from him to Coldingham Priory, and he pursued her there. Legend says that in those days devotion to God was thought to absolve people from the marriage vows, so that Etheldreda was only a wife in name. Later she became a nun at Coldingham Priory, near Berwick, but in 672 she returned to her old home at Ely and founded a monastery there with two houses—one for men and another for women. In the nunnery she lived in strict observance of the monastic rule, and governed the nuns as abbess, showing by her own consistent life how the sisters ought to serve God. Her patience in sicknesses and suffering were as remarkable as her life of self-denying devotion. We are told that she died young in the depths of contrition and humility. She was succeeded in her office, according to her last wishes, by her sister.

Ely Cathedral, which was consecrated in 1252, was built in the place of the ancient church of St. Etheldreda's monastery, and her remains, with those of her sister Sæburga, and her nieces Ermenilda and Wereburga — all honoured as saints —

were laid to rest under the east end of the cathedral. She is often represented crowned, and with a crosier and a book, and sometimes with a tree blossoming over her heart in allusion to a legend that once when very weary she fell asleep, and her staff blossomed into a beautiful tree. Seven churches in England are dedicated to her memory.

OCTOBER 25TH, 288.

ST. CRISPIN, MARTYR.

He with his brother cast the net,
The Gospel net in heathen sea;
Their hopes on Christ their King they set,
And worked and waited patiently.

ST. CRISPIN and his brother Crispianus were both working men, and were the companions of St. Denys, the Apostle of Paris. Some historians tell us that they were the sons of noble parents. They came from Rome to Soissons, a city of France, where they tried to convert the heathen, instructing the people, whilst for a living they made shoes. This was in the reign of Diocletian. At first the heathen heard them gladly, and many were converted to the faith. Then came the last and tenth persecution of the Christians in the reign of the Emperor Maximian. The two brothers were brought before the governor, Rictius Varus, a man renowned for his cruelty. They were put to horrid tortures, and then were condemned to be beheaded. Little more is known of these two faithful brothers, but their names are mentioned by St. Jerome and the Venerable Bede. They lived with and for the working men, and

the shoemakers adopted them as their patron saints in the sixth century at Soissons, where a beautiful church was erected to their memory. Of late years the shoemakers of Northampton have built a church in their honour, and which is dedicated to them. Their emblems are shoemakers' tools; and sometimes they are represented as tied to a tree and flayed alive.



NOVEMBER 6TH, 559.

ST. LEONARD.

Patron saint of prisoners, he
Prisoners for his Lord set free:
Prisoners we in sinful chain,
Would that freedom blest attain—
Freedom which St. Leonard knows;
Freedom Christ the King bestows.

ST. LEONARD was a nobleman of high rank at the court of Clovis, the first Christian king of France. He was converted by St. Remigius, probably about the same time as the king, after which, notwithstanding the entreaties of the king, he left the court. He lived under instruction with St. Remigius for some time afterwards, retiring into a monastery where later he became a monk. After some years he desired further solitude, and so he obtained permission to leave, and travelled through Berri, converting many souls on his journey. He then built himself an oratory in a forest a little way from Limoges. Here he hoped to be alone with God, but his piety drew many to him, and he was joined by other holy men, and his hermitage became a flourishing monastery. He lived, as did his followers, upon wild

herbs and fruits, like St. John the Baptist. He is the patron saint of prisoners, whom it was his great delight to visit, and often he obtained pardon for them; but his chief desire was to bring them to repentance. The work must have been fraught with considerable danger, for in those days prisoners were often very cruelly treated, and were oftentimes innocent of the offences for which they were suffering punishment, as is sometimes the case in the present day. To the service of all prisoners St. Leonard devoted himself assiduously. Some historians tell us that he became a deacon, but this is by no means certain, though he is sometimes represented as a deacon. Legend relates that King Theodebert granted him land near his monastery on account of his restoring the queen from dangerous sickness by his never-failing prayers on her behalf. About 150 churches are dedicated to his memory in England, and his emblems are chains, a manacle in the form of a horse-shoe, and broken fetters. St. Leonard died in 559.

NOVEMBER 11TH, 397.

ST. MARTIN, BISHOP AND CONFESSOR.

Round his great name like stars shine many stories;

Stories of faith, of courage, and of love:

Much we delight to linger o'er their glories,

Touched as they are by light from heaven above.

ON the river Gunez, in Lower Hungary, are the ruins of a town called Pannonia. Here, in 316, St. Martin was born. His father was a heathen, and had risen from the ranks to the command of a cohort. St. Martin was brought up in Pavia in North Italy, where his parents went to reside, but his education was very defective. It is not known what influenced St. Martin, but at the age of ten he made his way to the church, and got admitted as a catechumen. At about this time an imperial order was issued requiring that the sons of veterans should themselves also serve in the army; and so Martin was compelled, much against his will, to serve in the cavalry, taking the military oath. His desire was to embrace the ascetic life. Notwithstanding this, his military duties were performed with exactness and regularity, and his humility and patience won for him the esteem and respect of his com-

panions. His pay as a soldier he devoted to works of mercy and charity. The story of St. Martin dividing his long military coat with a poor beggar in a severe frost at the gate of Amiens is well known, and his vision the same night of Jesus wearing the half garment, and saying, "Martin, yet a catechumen, has clothed Me with his garment."

Martin at once decided to be baptised, and two years later he left the army. He then went to the great St. Hilary, afterwards Bishop of Poitiers, and at his request he took a journey into Pannonia with the view to the conversion of his parents. On his way, however, he was unfortunate enough to fall in with bandits. Sulpicius Severus, who wrote his history, tells us that one of these raised an axe and aimed it at his head, but another intercepted the blow. His hands were then bound behind him, and one of the robbers took him apart. This man questioned him, and was so amazed with his answers that he believed the teaching of the Gospel spoken by St. Martin, and became a Christian. This man later became a religious.

His mission to convert his parents was only partially successful. His mother became convinced in the religion of Christ,

and was baptised; but his father persisted in paganism.

St. Martin lived under persecution for many years. At length he went to Milan, where he remained some years, and then again he joined St. Hilary, who had founded at Poitiers the first monastic establishment in France. In 372 he was made Bishop of Tours. This was about the same time that St. Ambrose and St. Basil were made bishops, and the year of the death of St. Athanasius. Sulpicius writes of him after his consecration: "He remained just the same as he was before: the same humbleness of heart; the same meanness of dress; and with a fulness of authority and grace which responded to the dignity of a bishop without infringing on the rule and virtue of a monk." For a while he lived in a cell built on to the church, but later he made himself a monastery at Marmontier, two miles out of the city, so that he could not be interrupted by visitors. Here he had eighty holy men who were under his instruction. None of them had anything of their own, but all things were in common. It is said that no one ever saw him angry, disturbed, sad, or vainly laughing. "He was most cautious never

to judge the actions of others, but interpreted them in the brightest light."

St. Martin was also a man of action as well as devotion. He was constantly at work destroying heathen temples, and building churches in their place. The events of his life are too many to be related here. One passage in his life should not go unmentioned. He had been to a distant part of his diocese to settle a quarrel between two of his clergy. On his return journey his strength failed him, and he felt his end approaching. Upon hearing this his disciples began to lament, and to declare he was giving over his flock to the wolves; and the saint, being deeply moved, said: "Lord, if I be yet needful to Thy people, I decline not the labour: Thy will be done." His wish was heard, but his prayer was not answered. He continued his devotions, and asked his disciples to lay him in sackcloth and ashes, saying: "Sons, it becomes not a Christian to die except in ashes." They wished to turn him on his side in order to give him ease, but he said he wished to see heaven rather than earth, so that his spirit might be setting out on his journey. Here it is said that he saw the evil spirit by his side, and he exclaimed: "Beast of blood, why standest thou here?"

Deadly one, thou shalt find nothing in me; Abraham's bosom is receiving me." These were his last words. He died at the age of eighty. He is said to have performed many miracles, and the legends about him are many. Only four saints surpass him in the multitude of dedications; over 160 churches are named after him in England. He is the patron saint of soldiers, and his emblem is a Roman soldier dividing his cloak with a beggar.

NOVEMBER 13TH, 444.

ST. BRITIUS, BISHOP AND CONFESSOR.

Faithful was he in his office, ruling tenderly and well,
 But a storm of bitter anguish soon upon the bishop fell:
 Surely thought he in his sadness, banished from his much-
 loved see,

Of the Saviour standing near him, his deliverer to be;
 And the saint was vindicated after seven years had sped;
 In his place again the Master did with joy lift up his head.

ST. BRITIUS, or Brice, was born in Tours, and was of humble origin. In his youth he was full of spirits, and at times his levity gave rise to great offence to the brethren in the monastery of Marmontier, where he was educated under the care of St. Martin.

Notwithstanding his waywardness and love of the world, St. Martin ordained him deacon and priest, and foretold that he should succeed him as Bishop of Tours. For some time after his ordination Britius did not seem to lead an altered life; but though he had been poor, he began to purchase costly horses and slaves, ill suited to his holy office. On one occasion when he was reproved by St. Martin for a fault, he poured forth a torrent of abuse, but St. Martin answered not a word. Some of the brethren begged St. Martin to depose him, but he refused, knowing that

repentance would come. At length the heart of Britius was touched, and he lamented his evil deeds. St. Martin helped and comforted him in his distress, assuring him that he would be purified by suffering. It was then his delight to pray and to meditate.

On the death of St. Martin he was chosen as bishop, but some of the clergy, remembering his former life, opposed his election. The prediction of St. Martin that he should suffer was very soon fulfilled. His enemies brought charges against him of great crimes, some of which were successfully refuted before the council of bishops. But about 430 he was charged with a breach of chastity, and was driven from Tours notwithstanding, legend relates, that his innocence was attested by miracle. Another bishop was elected to his see. He retired to Rome, and there appealed to Celestine, the bishop, who pronounced him innocent of the crime. For seven years he was kept in exile bewailing his early sins. After that Sixtus III. confirmed the acquittal of Celestine, and sent him back to Tours. His successor having died, he was reinstated in his see. He lived a life of devotion and peace for seven years after his return. He died in 444, and his body

was laid near that of St. Martin, in the chapel which he had built on St. Martin's death, and where legend relates that miracles were often performed.

The only church dedicated to him in England is St. Britius, of Norton, Oxfordshire, commonly known as Brize Norton. He is generally represented as a bishop with a child in his arms, and also with burning coals in his hands, which he is said to have carried unhurt to prove his innocence of the false charge brought against him.

NOVEMBER 15TH, 564.

ST. MACHUTUS, OR MALO, BISHOP.

And St. Malo—Christ's dear bishop,
Was not free from pain and woe;
From his brethren he much sorrow
For his Lord did undergo.

ST. MACHUTUS, or Malo, was the son of a Welsh or British nobleman. He was educated in the Christian faith by St. Brendan, who was an abbot in Wales, who had come over from Ireland and lived in a monastery in the village where Machutus was born. During the confusion which ensued after the insurrection of Mordred against his uncle King Arthur, he took refuge in Brittany, a very favourite resort for the religious orders. He landed on an island where a devout ascetic named Aaron lived a life of devotion with a few followers. Malo was admitted into their society, and after some time was sent to preach to the pagans. In 541 he was elected Bishop of Aleth—now known as St. Malo, and called after him. On the death of Aaron he became head of the monastery, and invited the clergy of Aleth to join the community. Notwithstanding his goodness St. Malo had many enemies, and they through jealousy thrust him out of his see, and he took

refuge with St. Leontius. The archbishop received him at Saintes in Aquitaine, where he was received with great kindness and availed himself of the bishop's advice, and he took him on several occasions to distant parts of the diocese, frequently asking his assistance in the government of his see. In his exile Machutus did not forget his rebellious people, but daily implored for them pardon and penitence. His prayers were heard, and at the renewed entreaties of the people he returned and gave them absolution and his blessing. Shortly after this he was on his way to pay his visit to see his friend St. Leontius, when he was seized by illness to which he succumbed. Legend relates that he died lying on sackcloth and ashes. A village near Falmouth is named after St. Machutus under the local appellation of St. Mawes. He is generally represented with a child at his feet. His death took place on the 15th November 564, at the age of nearly a hundred.

NOVEMBER 17TH, 1200. ✓

ST. HUGH, BISHOP AND CONFESSOR.

Not by the martyr's death alone,
The martyr's crown in heaven is won;
There is a triumph-robe on high,
For bloodless fields of victory.

ST. HUGH was born of noble parents in Burgundy in 1140. He was brought up by monks, for his mother died when he was eight years old, and his father in grief retired from the world, giving his estates to his two elder sons. He retired into a monastery near his castle, and dedicated Hugh to the service of God in the same house. He was entrusted to the care of an aged brother, who instructed him in all things appertaining to divine truth. At the age of nineteen he was ordained a deacon. He desired to lead a stricter life than that in which he had been trained; and being taken on a visit to the Carthusian monastery of Grande Chartreuse, near Grenoble, he was so struck by the saintliness of the monks that he begged to be admitted into their order, whose discipline was stricter than that of any other religious order then known. This was at first re-

fused, as it was feared the severity of the rule would be too much for him. Some time later he was admitted priest there, and after ten years became procurator of the monastery. In 1181 he was made prior of the monastery of Witham, in Somersetshire, founded by King Henry II., the first Carthusian monastery known in England, and in 1186 was consecrated Bishop of Lincoln by Baldwin, Archbishop of Canterbury. Here he gathered round him wise and faithful men to advise him, and ruled his diocese with loving firmness and gentleness. He was a father to the poor. He withstood King Henry in many acts of injustice, and reproved King Richard for many of his unwise and wicked acts. On one occasion when King Richard laid a heavy tax upon the clergy, St. Hugh, seeing how this would oppress the poor, refused to give his consent, only one other bishop having the courage to join with him, and his courage gave way when he was threatened with banishment from his see. But the holy St. Hugh was quite firm in his resolve, and no threats could move him. As the soldiers approached to execute the orders of the king, he commanded that they should all be excommunicated in all the parishes around Lincoln with the sound

of bells. This sentence so alarmed the soldiers that they turned away without touching anything belonging to him. The saint, fearing that the king might revenge himself by some severer punishment to his poor, went in person to the court to defend his conduct. When he arrived at the palace he constrained the king almost by force to kiss him in token of reconciliation. He then firmly but gravely remonstrated with him on his manner of life, and made him promise amendment. After his departure King Richard remarked to his courtiers: "If all bishops were such as he, kings would have nothing to say against them." From his power over kings he has been called "*Regum malleus*," or "The hammer of kings." St. Hugh began the rebuilding of Lincoln Cathedral on the plan of the present day, and this design was completed by Bishop Grostete, the present cathedral being finished about the end of the thirteenth century. The bishop retired every year to the monastery at Witham for a few days, where he lived as one of the brothers with no distinction but his episcopal ring. The saint was taken by illness in London in the year 1200. As the disease increased he often prayed aloud, and said, "O merciful God, grant me rest." Some

of the monks who stood near said, "Soon, my lord, thou shalt rest." He replied, "Truly blest are they to whom, at the day of judgment, rest undisturbed shall be given." Before he died he made a will leaving his all to the poor of the Church. On the 17th of November, feeling that his hour had come, he called for the monks and clergy of his diocese to come to London, where he had been taken ill, and desired them to bury him in Lincoln. Seeing them weeping he comforted them, and laying his hand on the head of each blessed them, and prayed God to send them a fit successor. The pavement was then strewn with ashes in the form of a cross, and he was laid upon it and the office of compline was begun. As they were reciting the *Nunc Dimittis* his soul passed into the hands of God. The body of the saint was laid in the cathedral church, but in 1222 was placed behind the high altar. St. Hugh has been described as a bishop with the sweetest and noblest character that ever shone from a bishop's throne. Only one church is dedicated in his honour in England, that of Quethiock in Cornwall. He is represented generally in the Carthusian habit of coarse white cloth with a cape on

it, and a mitre on his head, the pastoral staff in his hand, a swan—his proper emblem—by his side. He has sometimes a flower in his hand, or an angel defending him.

NOVEMBER 20TH, 870.

ST. EDMUND, KING AND MARTYR.

As St. Edmund, king and martyr,
Earthly crown for heaven's did barter,
May we evil aye refuse;
So, when this short life is ended,
As its last hour is expended,
Christ our souls in love shall choose.

EDMUND came of a noble German family, and was chosen by King Offa, of East Anglia, to succeed him. He was accepted by the men of Norfolk and Suffolk, and in his fourteenth year was crowned by Humbert, Bishop of Elham, who became his spiritual director. His Coronation took place on Christmas Day, after which he retired to his royal tower to learn the Psalter by heart. His first care was to learn the best and wisest way of restoring the churches and monasteries which had been destroyed during the wars with the Mercians. When he had reigned about fourteen years, an invasion of the Danish sea-kings Hinguar and Hubba brought ruin on many parts of England. They came to avenge the death of Ragnar Lodbrog, their father. The abbeys of Croyland, Thorney, Peterborough, Huntingdon, and Ely, with many others, were utterly de-

stroyed. Historians of this age have given a beautiful picture of the young king, of his devotion to his God, and of his tender regard for the poor and friendless. One writer says: "Already the king showed forth in his countenance what was afterwards manifested by the Divine will, for the boy with his whole ability trod the path of virtue which the Divine goodness foreknew would end in martyrdom."

The force of the East Angles was unable to battle with the savage Northmen, and King Edmund, realising this, would not wage with a hopeless fight, where the blood of his people would be shed. So he retired towards his castle at Framlingham, in Suffolk. Here proposals were sent to him, which he would not accept either as a king or a Christian.

He was then overtaken by the Danes, who offered him life and liberty if he would deny his Lord; but he replied that his faith was dearer to him than his life, and that he would never buy his life by offending his God. He was then cruelly beaten with rods, by the order of Hinguar, and afterwards tied to a tree and beaten with whips—all of which he bore with unflinching patience, ever ceaselessly calling upon Jesus to uphold him. Then his enemies, seeing

his faith, grew more exasperated, and shot at him until his body was covered with arrows. At last, Hinguar, who was tired of his own cruelty, commanded that his head should be struck off. The body of the king was secretly carried away by his Christian people, and buried in a humble wooden oratory. In 903 his remains were translated to Bedericsworthe, where Sigebert, King of the East Angles, had laid aside his crown, and had founded a monastery. Its name was changed to Edmundstowe in honour of the saint, now known as Bury St. Edmunds. The tree at Hoxne—to which he was said to have been bound, and which was twenty feet in circumference—fell in 1848, and a piece of iron like an arrow-head was found in it. Fifty-five churches are dedicated to him in England—fifteen in Norfolk and seven in Suffolk—and his most frequent emblem is an arrow. He is also represented as a king with an arrow in his heart; sometimes tied to a tree and pierced with arrows. King Edmund is the patron saint of the kings of England.

NOVEMBER 22ND, 230.

ST. CECILIA, VIRGIN AND MARTYR.

Pictured doth Cecilia stand,
Singing, instrument in hand;
Christ did here her voice inspire,
Now she hears the heavenly choir:
Discords here her music had,
Perfect strains now make her glad.

Not much is known of this martyr other than that she was a Roman lady. She was educated in the Christian faith, but she was compelled by her parents to marry a heathen named Valerian. She, however, by her prayers, converted both Valerian and his brother to the faith of Christ, both of whom laid down their lives for the love of Christ. Her name occurs in all the ancient martyrologies. She suffered martyrdom a few days after her husband and Tibertius, her brother-in-law, but the circumstances of her death are not certainly known. It is related that she was sentenced to be killed by suffocation in the reign of the Emperor Aurelius, but it is more generally supposed that she was put to death by three strokes from the headsman, who did not kill her, but left her to die. A beautiful marble statue in the church of St. Cecilia, in Trastevere, beyond

the Tiber, represents her as she was found, lying on her right side. Her body was removed from the cemetery of St. Callixtus to this church in 821.

Three churches are dedicated to her name in England—Adstock in Bucks, Girton in Notts, and West Belney in Norfolk. St. Cecilia is generally represented with some musical instrument in her hand, and singing the divine praises, it being recorded of her that she was not only assiduous in singing the praises of God, but skilled in the use of musical instruments. Hence she is regarded as the patron of ecclesiastical music. Her emblems are many wreaths of roses, a palm, white roses, and lilies. Occasionally she is carrying a sword in one hand and an instrument of music in the other. She is the heroine of many legends, but most of them are apocryphal.

NOVEMBER 23RD, 100.

ST. CLEMENT, BISHOP AND MARTYR.

Fellow-worker with St. Paul,
He rose up and left his all
At the Master's loving call.
Worked he in his Master's might,
Till the clouds of earthly night;
Then he passed to endless light.

ST. CLEMENT'S history is very uncertain: he is said to have been the fourth Bishop of Rome, and there is reason to suppose that he was a Jew by birth. He was the scholar of St. Peter and the fellow-worker of St. Paul, and was at Philippi in the year 62, and when the epistle to that city was written St. Paul mentions him by name. "I entreat thee also, true yoke-fellow, help these women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers whose names are in the book of life" (Philippians iv. 3).

It is related that he followed St. Peter to Rome, and was consecrated bishop by him. Some writers assert that he was connected with the Sacred College. Rufinus mentions him as "almost an Apostle." It does not appear that he exercised his powers as bishop until after the death of Linus in

the year 71. He was then invested with episcopal authority and became Bishop of Rome. The general persecution under Domitian soon after this fell upon the Church. It is a well-known legend that St. Hermas (who is mentioned by St. Paul in Romans xvi. 14) had a vision of the coming trouble, and that he revealed it to St. Clement, who thereupon warned the faithful people of the coming storm. Hermas was the author of a book called *The Shepherd*, which was well known to the Christian Church. The Church of Rome was then torn by internal divisions, and some of the clergy who refused to submit to the leaders of the schism were deposed, and at this time many fell away from the faith. Those who remained faithful to the Church begged assistance from Rome, but the dangers of the persecution prevented the Roman Christians from helping their brethren at Corinth. When peace was restored, St. Clement wrote to them, and exhorted all, especially the ringleaders, to earnest repentance; and this epistle is celebrated among the ecclesiastical writings. It was received and publicly read, not only in Corinth, but in many other churches, with the Canonical Scriptures, for eighty years. In style and expression

it is similar to the Epistle to the Hebrews, which accounts for the fact that many historians suppose Clement to have been the author of that epistle. One other epistle has been attributed to St. Clement, but it is not certain that he wrote a second. The particulars of his death are not known, but he probably suffered martyrdom during the persecution of Trajan. His festival is marked on the 23rd of November in all the Western calendars, whilst the Greeks observe it on the 24th. One legend relates that Trajan ordered him to be set to work in the marble quarries near Sebastopol, and that these quarries are still shown. His faith and constancy converted the people, and Trajan, hearing of this, ordered him to be thrown into the sea with an anchor round his neck, so that his body should not become an object of reverence. This plan was frustrated, and his remains were washed up near a marble temple on the shore.

Three churches in Rome are dedicated to him, one above another, and in the lowest and most ancient one St. Gregory the Great delivered some of his sermons. More than forty-seven churches are dedicated in his name in England, one in connection with St. Mary; one celebrated in London is St.

Clement-Danes, Strand: it is probably the oldest dedicated to him. His emblem is sometimes an anchor, either in his hand or suspended from his neck; and sometimes he is represented as a pope with the regnum and a cross; sometimes with a fountain near him, which is said to have sprung up, in answer to his prayers, in a desert where he and his companions were suffering from thirst. The Sacramentary of St. Gregory contains the following preface on the day of his feast: "It is very worthy, just, becoming, and salutary, that we should always and everywhere give thanks to Thee, O Lord, Almighty Father, Eternal God, and on this day which the passion of the blessed Clement has consecrated and made venerable to us, who, embued with the preaching of the Apostles, educated in their heavenly doctrine, and illustrious in the dignity of their succession, shone forth a renowned martyr and a famous bishop through Jesus Christ our Lord."

NOVEMBER 25TH, 307.

ST. KATHERINE, VIRGIN MARTYR.

For all Thy saints we now rejoice
In hymns of praise lift up our voice;
We name their names and love to tell
How strong in Thee they conquered hell.
So now we of St. Katherine sing,
Who bore all pain for Thee her King;
And as her emblem blest we see,
We ask like grace to follow Thee.

ST. KATHERINE's history is largely interwoven with legends, but she was probably of noble descent and lived in Alexandria. She is said to have suffered in the reign of the Emperor Maximian II. Eusebius, in his ecclesiastical history, has drawn a picture of the conflict which the holy confessors had to endure in the early part of the fourth century. "The Christians," he writes, "trampled under foot the fear of death and despised the violent tyranny of man. . . . Even women, no less strengthened than men by the doctrine of the true faith, endured some of them the same trials as the men, and attained equal rewards of their virtue." Amongst this company he describes one in particular, and many suppose this to have been St. Katherine. "There was one Christian woman, the noblest and the wealthiest of

all the ladies of Alexandria. She was renowned for her remarkable learning, as well as for her riches and the splendour of her birth, and still more for her modesty and purity." When she was about eighteen, Maximian sent a company of heathen philosophers to reason with her, but she put them to silence, and some of them were so struck by her answers that they became converted. When Maximian heard of it he was furious, and caused them to be put to death, but St. Katherine was spared, for Maximian, struck with her beauty, reserved her for his own purposes. But St. Katherine resolutely refused all his offers, and at length Maximian became enraged, and ordered her to be tortured between four wheels armed with short spikes and swords. Legend relates that the engine was destroyed by an unseen power, and she was then beheaded. Her body was discovered by the Christians in Egypt in the eighth century, while they were suffering under the yoke of the Saracens, and it was translated to the monastery on the top of Mount Sinai in Arabia. Fifty-one churches are dedicated in her name in England, and she is the patroness of learning and theology. The well-known Katherine-wheel, the emblem

of her martyrdom, is frequently found on English armorial bearings. In one hand she bears a sword, and in the other generally a book, an emblem of her learning, and sometimes a palm. She is represented in royal robes and always crowned, her royal descent, as well as her martyrdom, being thus indicated. Sometimes she stands between two wheels, which are broken and shattered.



DECEMBER 6TH, 342.

ST. NICHOLAS, BISHOP AND CONFESSOR.

As we tread life's thorny pathway,
For thy strength and grace we pray;
While the saints, most blest examples,
Like bright jewels strew our way.

ST. NICHOLAS was Bishop of Thyra, the capital of Lycia, in Lesser Asia. In his youth he dedicated himself to the service of God, and was appointed abbot of the monastery of the Holy Zion by the Bishop of Myra. There he lived in retirement until he was called to fill the vacant see of Thyra. Many instances of his charity are recorded, but it is said that he bound those whom he assisted not to divulge his name until after his death. The Greek historians of his life tell us that he was imprisoned for the faith and suffered death in the persecution under the Emperor Diocletian in 342. They say also that he was present in 325 at the Œcumenical Council of Nice, and in the Greek pictures he is represented as smiting the heretic Arius on the face; but this is very doubtful, as no mention of his presence is made by the authors who have written the history of the Council. He

died in 342 at Thyra, and was buried in his cathedral. His bones were, however, stolen away from the marble tomb, and were carried by a company of merchants to Bari, where he was buried with great ceremony in the church of St. Stephen. The Emperor Justinian built a church in his honour in Constantinople, and 372 churches are dedicated to him in England. Outside pawnshops you see three golden balls hung as a sign. This sign was put up in memory of the great St. Nicholas. The story of it is as follows. A nobleman was reduced to such utter want that he was on the point of selling his three daughters to a life of shame. St. Nicholas, hearing of this, being rich and generous, hid himself behind the gates of the nobleman and rolled a bag of gold into the hall. This saved the eldest of the three. The next night he acted in a similar manner. The third night the father watched, and the same thing happened, and the nobleman, full of gratitude, fell at the feet of the saint. From this deed St. Nicholas is regarded as the patron of young maidens in trouble or distress. He is also the patron of children, hence arose the ancient custom amongst the children of collegiate and cathedral churches of celebrating his

festival with many curious ceremonies. On St. Nicholas Day one of the Christians was annually chosen by his companions to preside over them with the name and dignity of a bishop, his office lasting until the Feast of the Holy Innocents. He is also considered the patron of sailors, one legend relating that he stilled the winds and the waves during a stormy voyage to the Holy Land. He is a favourite saint of the Greek Church, and the patron of Russia; and he is also a favourite saint in France. Devotional figures of St. Nicholas exhibit him in the vestments of a bishop giving the benediction. In the Greek pictures he bears the *patoressa* instead of the pastoral staff, and has the three Persons of the Holy Trinity represented on his hypogonation, a lozenge-shaped ornament worn by the Eastern bishops, pendent from the girdle over the right side. His usual emblem is three golden balls. An anchor is sometimes placed by the side of St. Nicholas, or a ship appears in the background, either in allusion to his being the patron of seamen.

DECEMBER 13TH, 304.

ST. LUCY, VIRGIN AND MARTYR.

Who knows but maiden mild or smiling boy,
Our own entrusted care and joy,

By His electing grace

May with His martyrs find their glorious place?

O hope, for prayer too bold and thrilling,

O bliss to aid its high fulfilling:

O woe and wrong, O tenfold shame,

To mar or damp the angelic flame;

To draw His soldiers backward from the Cross—

Woe and eternal loss.

ST. LUCY was the daughter of a wealthy and noble family, and born in the lovely clime of Syracuse in the island of Sicily. Her father died whilst she was yet very young, and she was brought up a Christian by her mother Eutychia. Whilst still a child she dedicated herself to Christ by a vow of perpetual celibacy. She was, however, very soon asked in marriage by a pagan youth of Syracuse. His suit was favoured by Eutychia, though this seems strange conduct on the part of a Christian mother. For some time St. Lucy succeeded in evading her lover's attentions without revealing her vow, and shortly after this her mother was taken with a very serious illness, and was persuaded by St. Lucy to make a pilgrimage to visit Catania, where the remains of St. Agatha, V.M.,

were buried. Prayers were offered up by both mother and daughter, and in answer to them it pleased God to send a gracious answer, and Eutychia recovered from what the doctors feared was an incurable malady. St. Lucy then confessed her vow, and in thanksgiving for her restoration to health, her mother no longer opposed her child's pious resolution. St. Lucy then sold her valuable jewels and goods for God's poor, and openly professed her solemn dedication to Christ. When the nobleman heard of this his love was turned to hatred, and he at once denounced her to the governor, one Paschasius, as a Christian. Called before him, St. Lucy was entreated and exhorted to abjure the Christian faith and deny Christ, and upon her refusal was threatened with the most shameful treatment; and yet, condemned to public infamy, she was marvellously protected by God. Furious at her constancy, Paschasius ordered her to be tortured by fire; but though we are told that her frail body was torn with red-hot pincers, she remained firm in the faith. At length she was struck by a sword through the neck, and being carried to prison, died from her wounds. This was in the time of the fiery persecution under Diocletian and Maximian. She died

about the year 304. Two churches only in England are dedicated to her memory—Great Upton in Shropshire, and Dembleby in Lincolnshire. This saint is generally represented with a burning lamp in one hand and a palm branch in the other. The lamp is expressive of her name, which means “light” in Greek. In some cases she is represented as carrying a book, or dish, or shell, on which are two eyes.

DECEMBER 31ST, 335.

ST. SYLVESTER, BISHOP AND CONFESSOR.

We thank Christ for this bishop true,
And for his mother thank Him too;
For she, who did the bishop train,
Should in our thankful thoughts remain.

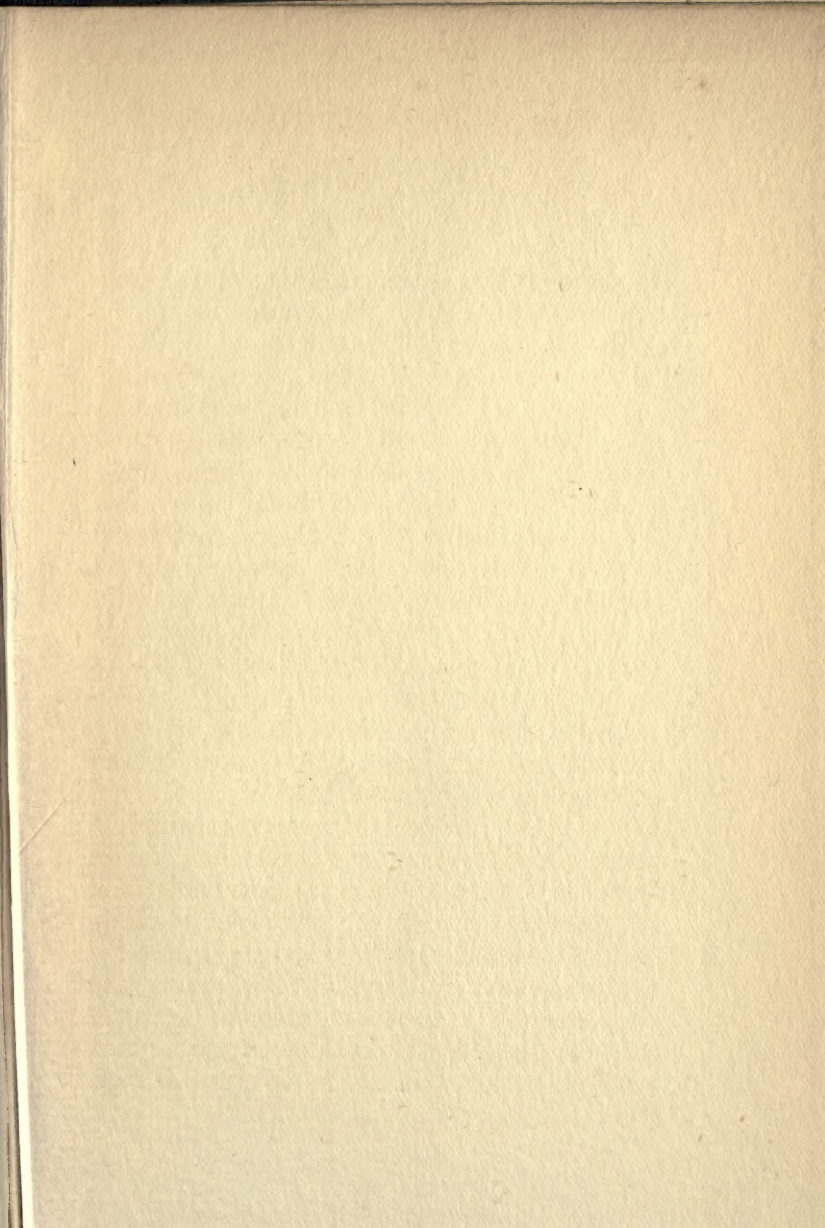
ST. SYLVESTER was born in Rome. We know nothing of his father save his name, Rufinus. His mother, Justina, was a holy Christian matron, who devoted herself to the education of her son in the Christian faith, and was assisted in the responsible task by a young priest named Caruius or Charitius.

About the year 286 Sylvester was ordained priest by Marcellinus, Bishop of Rome, before the persecution of the Church by Diocletian and Maximian. St. Sylvester soon became remarkable for his zeal and piety. He escaped the fate of so many of his brethren in that time of trial and sorrow, and in 314 he was elected Bishop of Rome in succession to Melchiades. In the autumn of that year was held the Council of Arles, to settle some disputes in the Church, when the Bishops of York, London, and Chester were present, and the Donatists were condemned. St. Syl-

vester appeared at it by deputy. Eleven years later the first General Council of the whole Church was held at Nice, in Bithynia, to condemn the heresy of Arius, who denied our Lord's divinity. This council is known as the Œcumenical Council of Nice.

St. Sylvester occupied his see for twenty-one years and eleven months, and died in 335. He was buried in the cemetery of Priscilla. Sergius, Bishop of Rome, however, removed his bones about the end of the seventh century to a church dedicated to God in his name near the cemetery on the Salarian Way, built towards the end of the fifth century by Symmachus, also Bishop of Rome. His remains are placed under the high altar.

St. Sylvester's name is found in very ancient martyrologies. Only one church in England is dedicated to him, that of Chivelstone, Devon. He is represented in full pontificals as a rule, and has an ox lying near him, for he is traditionally said to have converted St. Helena and Constantine the Great by restoring to life a dead ox which had been killed by a magician who was unable to resuscitate it. He sometimes holds in his hands a cross and a book, sometimes pictures of St. Peter and St. Paul.





DATE DUE

